CHINA TIBETOLOGY RESEARCH CENTER

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Dharmottara's Pramāṇaviniścayaṭīkā Chapter 3

Diplomatic Edition

by

Pascale Hugon

in collaboration with

Takashi Iwata and Toshikazu Watanabe

CHINA TIBETOLOGY PUBLISHING HOUSE
AUSTRIAN ACADEMY OF SCIENCES PRESS

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Another product of this successful collaboration is the critical edition of Dharmakīrti's *Pramāṇaviniścaya*, the text that Dharmottara is commenting on in his *Pramāṇaviniścayaṭīkā*, published earlier in the series "Sanskrit Texts from the Tibetan Autonomous Region" (vols. 2 and 8). The first two chapters of the *Pramāṇaviniścaya* were critically edited by Prof. Ernst Steinkellner, while Dr. Toru Tomabechi and I edited the third chapter. As a follow-up to the latter, I was asked by Ernst Steinkellner and Tom Tillemans to be in charge of the edition of the third chapter of the *Pramāṇaviniścayaṭīkā*, with which I had already become familiar in the course of editing the root text. I would like to thank them for their trust and support throughout the course of this project.

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As the coordinator and main contributor to the diplomatic edition, I take responsibility for any remaining errors. Mistakes or typos that are subsequently spotted will be recorded in a list of errata accessible on the IKGA's website. Although preliminary work towards a critical edi-

tion has been done for the whole chapter, it is to be expected that some better readings may suggest themselves upon a more thorough examination of the text's contents. As a finalized comprehensive critical edition of the third chapter is not scheduled for the near future, this diplomatic edition makes the Sanskrit version of this important text available to the scholarly community without further delay.

Pascale Hugon
Vienna, February 2019

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Diplomatic edition **1**

Introduction

I

Editorial signs, abbreviations and bibliographical references

1. Editorial signs and conventions

'	*avagraha*
᾽	*a-chung* (in Tibetan words)
ᵃ	*virāma*
⁰	absence of expected *virāma*
t̶	stylized final *t* (often found instead of *t*+*virāma*)
ṃ	*anusvāra*
ᵐ̣	right-placed *anusvāra*
mᵃ	right-placed *anusvāra* with *virāma*
m̐	*anunāsika*
|	*daṇḍa*
/	short *daṇḍa* (see II.2.c.iii)
‖	double *daṇḍa*
¦	slashed *daṇḍa* and broken *daṇḍa* (see II.2.a)
_	"hasty stroke" (see II.2.c.iv)
⊙	string-hole
†	*siddham*
#	gap-filling sign and circle-like character interpreted as a gap-filling sign
×	empty space equivalent to the size of approximately one *akṣara*
•	illegible part of an *akṣara*
••	illegible *akṣara*
••...••	uncertain number of illegible *akṣara*s
{ }	contain *akṣara*(s) deleted by means of one or two small strokes above the *akṣara*(s), or by crossing out
{{ }}	contain erased *akṣara*(s)

{{{ }}}	contain *akṣara*(s) deleted by means of parentheses
< >	contain *akṣara*(s) added in a marginal note, an interlinear note, or within the line
<< >>	contain *akṣara*(s) added to a marginal note
ˇ	downward-pointing *kākapada*
ˆ	upward-pointing *kākapada*
+ (followed by a numeral)	(editor's marginal explanation) cipher added after *akṣara*(s) in the margin to indicate the line of insertion
( )	contain *akṣara*(s) whose reading is unclear
underlined?	indicates *akṣara*(s) whose reading is uncertain
double underlined	indicates unfinished *akṣara*(s)
italics	transformed *akṣara*(s) (see II.2.f.iii)
x→y	(editor's marginal explanation) *akṣara*(s) x was transformed into *akṣara*(s) y
GLOSS (followed by a numeral when there are several glosses)	indicates the place of insertion for a marginal addition that is taken to constitute a gloss rather than an integral part of the text to be inserted. The content of the gloss is transcribed in a footnote.
¶	line break (used only when transcribing marginal notes)
[4a3]	indicates folio and line number when a passage of the Sanskrit text is cited in the introduction

2. General abbreviations

f., ff.	folio, folios
l.	line
akṣ.	*akṣara*(s)
insert.	insertion
a	recto
b	verso
D	sDe dge *bstan 'gyur*
P	Peking *bstan 'gyur*

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PVinṬ$_{\text{Tib}}$ Dharmottara, *Pramāṇaviniścayaṭīkā*. Tib. in D4227, P5727.

rNam nges nor bu Grags pa rgya mtsho bde legs ʾbyung gnas, *Tshad ma rnam par nges paʾi sbyor phreng yid bzhin nor bu. bKaʾ gdams gsung ʾbum phyogs bsgrigs thengs gnyis pa*, vol. 46. Chengdu, 2007, 225–399.

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II

Introduction to the text, manuscript description and editorial principles

1. Dharmottara's *Pramāṇaviniścayaṭīkā*

Dharmakīrti (7th c. or earlier), the main figure of the Buddhist epistemological school, had a major influence on the development of Indian philosophy in general, and of Buddhist thought in particular.[1] He is known to have authored nine works (two of which are auto-commentaries).[2] Among them, the *Pramāṇaviniścaya* can be considered his second major work, the first being the *Pramāṇavārttika*. Tibetan scholars commonly refer to Dharmakīrti's works—all of which are preserved in Tibetan translation—as "the sevenfold collection" (*sde bdun*).[3] They often classify the seven treatises into two groups: three major treatises, referred to as the "body"—distinguished as 'extended,' 'medium,' and 'condensed,' respectively—and four minor treatises, referred to as the "limbs," characterized as appendices on specific issues related to inference.[4]

Major works		Minor works
Extended (*rgyas*)	*Pramāṇavārttika*	*Hetubindu*
Medium (*'bring*)	***Pramāṇaviniścaya***	*Sambandhaparīkṣā*
Condensed (*bsdus pa*)	*Nyāyabindu*	*Santānāntarasiddhi*
		Vādanyāya

This classification explains in part the central role the *Pramāṇaviniścaya* played during the first phase of the development of Tibetan epistemology at the time of the Later Diffusion of Buddhism.[5] Its size and the fact that it combines verses and prose make it easier to study than the longer and

[1] See Eltschinger 2010 and 2019 and Tillemans 2011.

[2] Cf. Steinkellner and Much 1985: 23–44.

[3] They do not count the two *vṛtti*s (*Pramāṇavārttikavṛtti* and *Sambandhaparīkṣāvṛtti*) as distinct works.

[4] The earliest evidence for this classification dates from the second part of the 12th century. Cf. Hugon 2008: 64, n. 184 for references.

[5] Cf. van der Kuijp 1989 on the periodization of Tibetan epistemology.

more complex *Pramāṇavārttika*. Its being designated a "body"-like work in the abovementioned classification suggests that its contents cover the same range of topics as the *Pramāṇavārttika* (although this is actually not the case) and merely differs from the latter in view of its length, and thus legitimized its use as the main, if not the only source of reference for Tibetan scholars of the 11th–13th c. who were composing their own epistemological treatises. The *Pramāṇaviniścaya* was Dharmakīrti's most commented upon work until the 13th century, when the *Pramāṇavārttika* began to take precedence and, within a few centuries, supplanted it as the principal reference.

There are two extant Indian commentaries on the *Pramāṇaviniścaya*, both entitled *Pramāṇaviniścayaṭīkā*: one by Dharmottara (ca. 740–800, fl. 760–790),[6] the other by Jñānaśrībhadra (second half of the 11th c.). The impact these commentaries had in India remains to be investigated.[7]

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[6] Cf. Krasser 1992: 157. Dharmottara's date falls between Śāntarakṣita (ca. 725–788) and Kamalaśīla (ca. 740–795). On Dharmottara, see Frauwallner 1961: 147–148, Sakai 2019, and Hugon (forthcoming).

[7] Dharmottara's *Pramāṇaviniścayaṭīkā* was consulted by Karṇakagomin (ca. 800) when the latter commented on Dharmakīrti's *Pramāṇavārttika* in his *Pramāṇavārttikasvavṛttiṭīkā*. It was cited in Jaina works, namely, the *Syādvādaratnākara* by Abhayadeva (1057–1135) and the *Dravyālaṅkāraṭīkā* by Rāmacandra and Guṇacandra (12th c.). Cf. Sakai 2010: xiii and Ishida 2011: xxxvi for references. Ishida (2011: xxxvi) remarks that the *Pramāṇaviniścayaṭīkā* is cited less often by later authors discussing Dharmottara's views than his smaller works, such as the *Apohaprakaraṇa*.

While Dharmottara's *Nyāyabinduṭīkā* was the object of a subcommentary, it is questionable whether this was the case for his larger *Pramāṇaviniścayaṭīkā*. One finds a mention by Abhinavagupta (950–1020), in his *Dhvanyālokalocana*, of a *Pramāṇaviniścayaṭīkāvivṛtti* with the surname *Dharmottamā* ascribed to the Kashmiri poet Ānandavardhana (second half of the 9th century). But another remark by Abhinavagupta suggests that this *Dharmottamā* was a polemical work against Dharmottara rather than a commentary on the *Pramāṇaviniścayaṭīkā* (Steinkellner and Much 1985: xvi). Frauwallner (1933: 241), based on two passages in Devasūri's *Syādvādaratnākaraḥ*, mentions a possible commentary on the *Pramāṇaviniścayaṭīkā* by Devabala (10th c.). The Sa skya scholar Nor bzang dpal (fl. end of the 13th/first half of the 14th c.) suggests that Yamāri (middle of the 11th c.) authored a subcommentary in twelve thousand *śloka*s to

Dharmottara profiles himself as an influential thinker (Frauwallner speaks of him as "the first important personality after Dharmakīrti in the field of logic"[8]) and his views on, for instance, valid cognition, concept formation and language, are frequently discussed by later Indian, Kashmiri, and Tibetan authors. In addition to his two commentaries on Dharmakīrti's works (the *Pramāṇaviniścayaṭīkā* and the *Nyāyabinduṭīkā*), Dharmottara's extant works include five monographs preserved only in Tibetan translation.[9]

The two extant Indian commentaries on the *Pramāṇaviniścaya* were translated roughly in the same period, viz., the second half of the 11th c. Dharmottara's work was translated by rNgog Blo ldan shes rab and Parahitabhadra, the same team that also translated the *Pramāṇaviniścaya* when rNgog Blo ldan shes rab was studying in Kashmir, from 1076 to 1092.[10] Although the Tibetan title of the work is translated as *Tshad ma rnam par nges pa'i 'grel bshad*, Tibetans more

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"the large Dharmottara," i.e., Dharmottara's *Pramāṇaviniścayaṭīkā* (van der Kuijp 1994a: 387). The same attribution is found already in the *bsTan pa rgyan gyi me tog* of bCom ldan ral gri (1227–1305) (van der Kuijp 1994b: 25, n. 11) as well as in his *Tshad ma'i byung tshul* (f. 3a8), where its size is also given as twelve thousand *śloka*s. bCom ldan ral gri adds in this text the mention of a commentary on the *Pramāṇavārttikālaṅkāra* and the *Pramāṇaviniścayaṭīkā* by Dza yan ta (=Jayanta, or *Jina) (reported as Dza ya a nan ta, i.e., Jayānanda by Nor bzang dpal, cf. van der Kuijp 1994a: 387). But bCom ldan ral gri does not mention these commentaries among the translated Buddhist works listed in his *bsTan pa rgyas pa rgyan gyi nyi 'od* (see Schaeffer and van der Kuijp 2009). Yamāri himself refers to a *Tshad ma rnam nges kyi rgyan* (**Pramāṇaviniścayaṭīkālaṅkāra*) but does not name its author (van der Kuijp 1994a: 388, n. 33).

[8] Frauwallner 1961: 147.

[9] Cf. Steinkellner and Much 1985: 67–72. Sakai 2010: xliii–xliv investigates the chronological relation of Dharmottara's *Pramāṇaviniścayaṭīkā* and *Kṣaṇabhaṅgasiddhi* and determines the former to have been composed after the latter. Sakai suggests that the *Pramāṇaviniścayaṭīkā* was Dharmottara's final work.

[10] In Hugon 2016 I argue that the *Pramāṇaviniścaya* and the *Pramāṇaviniścayaṭīkā* were translated together, and that Dharmottara's interpretation of the root text in his commentary influenced the translation of the *Pramāṇaviniścaya*.

commonly refer to it as the *'Thad ldan*, i.e., "The Correct One,"[11] often also as the *Chos mchog chen* "The Large Dharmottara" (the "Small Dharmottara," *chos mchog chung ba* or *chos mchog chung ngu*, being Dharmottara's commentary on the *Nyāyabindu*).[12]

Jñānaśrībhadra's commentary was translated by the author himself and Khyung po Chos kyi brtson 'grus.[13] It was not unknown to Tibetan scholars and was even referred to in some Tibetan commentaries on the *Pramāṇaviniścaya*,[14] but

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[11] This is the expression used in the colophon of the Tibetan text. Cf. PVinṬ$_{Tib}$ D178a1; P209b5: *slob dpon chos mchog gis sbyar ba* ***rnam par nges pa'i ṭī ka 'thad ldan*** *zhes bya ba rdzogs so //*. The 13th-century scholar Chu mig pa refers to this work using the same appellation in the colophon of his own commentary on the *Pramāṇaviniścaya* (*rNam nges ṭīkā* 152a4: *slob dpon chos mchog gis mdzad pa'i ti ka 'thad ldan*).

[12] Evidence of these appellations is found, for instance, in a 13th-century survey of Buddhist literature by bCom ldan Rigs pa'i ral gri (1227–1305) (see Schaeffer and van der Kuijp 2009: 272) and in a number of epistemological works dating from the 12th–13th centuries. The nickname for the *Nyāyabinduṭīkā* probably comes from the colophon of the Sanskrit version of the text, which reads: *nyāyabinduḥ samāptaḥ // laghudharmottarasūtraṃ samāptam iti //* (NBṬ 255,8).

[13] Khyung po Chos brtson attended the religious council of 1076 together with rNgog Blo ldan shes rab, and he and rNgog were among the young men sent to Kashmir to study and become translators. Jñānaśrībhadra, together with rMa dge ba'i blo gros, also contributed to the initial translation, around 1050, of Dharmakīrti's *Vādanyāya* into Tibetan. It was revised by Dar ma grags and Dīpaṃkara before 1054.

[14] rNgog Blo ldan shes rab does not mention Jñānaśrībhadra's commentary. It does appear, for instance, in the list of commentaries on Dharmakīrti's works by Glo bo mkhan chen (1456–1532) in his *rTags rigs* (cf. Hugon 2002: 39). Earlier yet, the 13th-century scholar Chu mig pa seng ge dpal mentions it as a source of reference in the colophon to his own commentary on the *Pramāṇaviniścaya* (*rNam nges ṭīkā* 152a4: *kha che dznya na shri'i ti ka*) and refers explicitly to Jñānaśrībhadra's interpretation several times, referring to his source as *dznya na shri'i ti ka* (cf. f. 32a4, f. 80b8, f. 90b6, f. 90b9, f. 95b2, f. 96b9), or without naming a source text (f. 103b4, f. 103b8, f. 127b1). He also discusses Jñānaśrībhadra's translation of the *Pramāṇaviniścaya* (*dznya na shri'i 'gyur*) on f. 43b9. Another commentary on the *Pramāṇaviniścaya* that takes into account the interpretation of Jñānaśrībhadra is the one by Grags pa rgya mtsho bde legs 'byung gnas (cf. for instance *rNam nges nor bu*, f. 3a1, f. 4a4).

the impact of Dharmottara's commentary clearly prevailed. The reason for this is probably that the mainstream tradition of epistemology originally issued from rNgog Blo ldan shes rab and primarily revolved around gSang phu neʾu thog monastery and its "satellites."[15] rNgog Blo ldan shes rab not only translated the *Pramāṇaviniścaya* and Dharmottara's *ṭīkā*, but also authored the first Tibetan exegesis on the *Pramāṇaviniścaya*-cum-*ṭīkā*.[16] There is a great deal of evidence attesting to the impact of Dharmottara's thought on Tibetan scholars, even though he was also openly criticized. It would appear that it was not so much the translation of Dharmottara's works, but rather the syntheses provided by the pioneer exegete rNgog Blo ldan shes rab, who was also their translator, that were instrumental in diffusing Dharmottara's views. I know of a single (non-extant) Tibetan work that appears to be a commentary on the *Pramāṇaviniścayaṭīkā*. It is referred to by A khu shes rab rgya mtsho (1803–1875) in his list of rare works under the title *rNam nges ʾthad ldan gyi ʾgrel bshad* and ascribed to Zhang zhung Chos dbang grags pa (1404–1469/71), a disciple of mKhas grub rje (1385–1438).[17]

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[15] See Hugon 2016, where I discuss in terms of "satellites" the various vehicles of diffusion for the learning tradition at gSang phu. I distinguish "itinerant satellites" (scholars of gSang phu going on teaching tours) and "fixed satellites," which include establishments founded as extensions of gSang phu, study centers established within other monasteries, and teaching institutions led by scholars schooled in a teacher-student lineage going back to a gSang phu scholar.

[16] Gro lung pa's list of rNgog Blo ldan shes rab's works ascribes to him two works on the "*tshad ma rnam par nges pa ṭi ka dang bcas pa*," an expression generally understood by modern scholars to refer to the *Pramāṇaviniścaya* together with Dharmottara's commentary. Only one work by rNgog Blo ldan shes rab on the *Pramāṇaviniścaya* is currently available, an "explanation of the difficult points of the *Pramāṇaviniścaya*" (*tshad ma rnam nges kyi dkaʾ gnas rnam bshad*). In this work, the author systematically examines Dharmottara's commentary on the selected passages of the *Pramāṇaviniścaya* being explained. Preliminary remarks on this work can be found in van der Kuijp 2003 and Hugon 2008: 27–28.

[17] See Chandra 1963 (part 3): 675–676 (No. 11864).

Whereas Jñānaśrībhadra's commentary is only available in Tibetan, a Sanskrit version of part of Dharmottara's commentary has fortunately surfaced among the Sanskrit manuscripts preserved in Tibet. It is thus at present the only Indian commentary on Dharmakīrti's second major work that is extant in Sanskrit, in the form of a *codex unicus* described in Section 2 below. Although the first chapter of the *Pramāṇaviniścayaṭīkā* remains lost, the last part of the second chapter is extant in an incomplete manuscript; this has been briefly described by Steinkellner in his introduction to the edition of chapters 1 and 2 of the *Pramāṇaviniścaya* (pp. xxx–xxxi, Dh2). Part of the extant Sanskrit text was edited and translated in two University of Vienna dissertations, by Masamichi Sakai (2010) and Hisataka Ishida (2011).[18] The colophon of the third chapter was edited and translated in Steinkellner 2006. Portions of the third chapter are in the process of being critically edited: the portions on *prasaṅga* (ff. 5b–11b) and on *hetvābhāsa* (ff. 110b–126b) by Toshikazu Watanabe, selected sections on *anupalabdhi* (ff. 83b5–89a7, 111a5f.) by Birgit Kellner, and the opening section (ff. 1–5) by myself. I hope that the present publication will serve as incentive for contributions to the establishment of the critical edition of the entire third chapter.

2. Manuscript description

The incomplete palm-leaf manuscript of the third chapter of Dharmottara's *Pramāṇaviniścayaṭīkā* is kept in the Potala Tanjur collection in a bundle labeled 'no. 024' together with another incomplete manuscript containing the second chapter of this work. Microfilms of these manuscripts were made in the 1980s in Lhasa, and Photostat copies of them are kept

[18] The manuscript of the second chapter contains 71 folios, numbered 65–74, 76–103, and 105–137. Sakai's dissertation contains an edition and translation of ff. 83a5–91a4, Ishida's an edition and translation of ff. 110b1–116b7.

at the China Tibetology Research Center (CTRC) in Beijing.[19] The manuscripts of the second and third chapters are mentioned in the descriptive catalogue of this collection that was prepared by Luo Zhao in 1984 and 1985.[20] A preliminary description of the two manuscripts was provided in Steinkellner 2007: xxx–xxxiii. The script and corrections made to the text by the scribe and other hands in the second chapter are discussed in Sakai 2010: iv–vii and in Ishida 2011: xxv–xxxiii. Watanabe (2020) offers a paleographic analysis of the script of the third chapter and of its marginal notes.

a. Extant leaves

120 leaves of the third chapter's original 160 leaves are extant, namely, ff. 1–90, 101–126 and 157–160.

According to Luo Zhao's catalogue, the folios measure 28.6 cm by 5.8 cm.

The leaves are generally well preserved, but some of the folios are marred by partial (e.g., f. 109a) or extensive blurring (e.g. ff. 6a, 33a, 47b, 48a, 67b, 68a, 79b, 83b, 84a, 86b, 97a, 108a). The ink has frequently faded in the margins, making the insertions difficult to decipher.

The recto of the first folio bears 3 lines (illegible) that are not part of the chapter. The text of the chapter starts on f. 1b (after a *siddham* sign), and runs up to f. 159b7. It is followed by a colophon (ff. 159b7–160a3) consisting of a series of five

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[19] See Steinkellner 2007: xii–xiv. Steinkellner (2007: xxxii) notes: "The 40 photocopies of the third chapter of the *Pramāṇaviniścayaṭīkā* (Box 109/2) bear three recto and three verso pages each, in the correct order. The first copy bears only folios 1 and 2. The last folio (160) was microfilmed together with the first two folios of Dh2." [Dh2=the manuscript of the second chapter].

[20] Steinkellner (2007: xxx, n. 33) reports that Luo Zhao notes the following about the manuscript of the second chapter: "71 leaves. Incomplete, only nos. 65–137 (of which two leaves missing) available. 28.6 by 5.8 cm. Black ink, Dhārikā script, 7 lines." And about the manuscript of the third chapter (Steinkellner 2007: xxxii, n. 38): "120 leaves, incomplete, only fols. 1–90, 101–126 and 157–160 available. 28.6 by 5.7 cm. Black ink, Dhārikā script, 7–8 lines."

strophes in different meters and the beginning of a sixth, which ends abruptly at the end of f. 160a.[21] On f. 160b, one finds a note to the right of the string-hole that consists of one illegible line and 14 *akṣara*s in the line below: (tasmā) •īreh̲[?] •• (yatnena) ••(smai)raṃ[?] •i••.

Ff. 1b–87 have 7 lines of 62–68 *akṣara*s. Ff. 88–160 have 8 lines of 70–78 *akṣara*s, but f. 126a has only 7 lines, and f. 160a (the incomplete end of the text) has 3 lines.

From f. 64 on, the left margin becomes wider.

On f. 73a, the characters from the end of l. 4 to the last third of l. 6 are written in a smaller and tighter script, possibly replacing a deleted portion of the text. The same phenomenon can be observed in the last part of l. 3 on f. 85a.

The string-hole has been punched to the left of the center of the folio. The space that has been left blank around it is more or less square up to f. 63—extending from the third to the fifth lines, with a length of ca. 5 *akṣara*s. From f. 64 on the blank space is oblong—extending from the third to the fifth lines up to f. 87, and from the third to the sixth line from f. 88 on, with a length of 3 to 4 *akṣara*s.

Slashed *daṇḍa*s and broken *daṇḍa*s (see section c.i below) are often used at the end of lines and before the string-hole, for the sake of providing the text with even borders.

b. Numbering of the folios

All the leaves are numbered on the left side of the versos, except for f. 160, which is not numbered.

The number appears at approximately the level of the fourth line. Up to f. 63 it is located close to the left border of the leaf. From f. 64 on, where the right and left margins are wider on both the rectos and the versos, the number is more indented and closer to the text.

All folio numbers are indicated by figure numerals, except for the first folio, which is marked with the word *śrīḥ*.

On f. 4, there is an illegible marking next to the number 4.

[21] The colophon was edited and translated in Steinkellner 2006.

On the recto of f. 59, one finds the number 5 followed by a small horizontal stroke. It is likely that the scribe started writing the folio number on the wrong side of the folio.

On f. 107b, the number 107 is written as usual on the left-hand side, and also appears upside-down on the right-hand side of the folio, in somewhat faded ink. The folio was possibly placed upside-down when it was first numbered.

On 111b and 112b, respectively, another number has been written above "111" and "112," but is crossed out. On 110b there is faded ink above "110" (maybe also a deleted number).

On f. 123b, lines 1–3 have been written slightly more to the left than lines 4–8. The folio number has been written at the level of line 4. The scribe must have started writing l. 1 too far to the left and had to indent once he reached the line where the number was located. This would suggest that the number was written before the text on this side of the folio, or before writing line 4.

c. Script

Luo Zhao identified the script as "Dhārikā script." Steinkellner (2007: xxxii) describes the script as Proto Bengālī, flat-topped, clear and upright.[22]

i. Multi-formed characters

A number of *akṣara*s are represented in alternative ways:

- Medial *ā*, as well as the right part of medial *o*, usually appears in its regular form, i.e., a vertical stroke on the right of the *akṣara* (e.g., *dhā* on f. 1b2:). It is also written as a short, straight or flowing stroke attached to the upper right of the *akṣara* (e.g., *nā* on f. 13b2: ; *syo* on f. 1b6:), notably before the string-hole and at the end of a line.

[22] See also MacDonald 2005 for the description of the manuscripts of Jinendrabuddhi's *Pramāṇasamuccayaṭīkā*, which are also written in Proto Bengālī script, and Ishida (2011: xxvi–xxviii) for a description of the particularities of the script used in the manuscript of the second chapter of the *Pramāṇaviniścayaṭīkā*, most of which are similar to those described below for the third chapter.

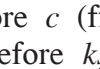
It is, in most other cases, not possible to decide whether this form has been employed to make corrections or is merely an alternate form. Such medial *ā*-s are, by default, never noted as insertions in the edition.[23]

- Medial *o* is usually written with a *pṛṣṭhamātrā* and a stroke to the right of the *akṣara* (as noted above, the right stroke is sometimes written as a straight or flowing stroke) but on some occasions (maybe *a posteriori* corrections?) it is written with a stroke on the right side of the *akṣara* and a *śiromātrā* above the *akṣara*. Both are exemplified for instance in °*yogyo* on f. 49a7: .
- Initial *i* is found in several forms: (f. 4a4), (f. 80b4), (f. 80b4).
- Medial *i* is written as in modern Devanāgarī and as a curved stroke above the *akṣara* (but no vertical stroke on the left of the *akṣara*). Both are found for instance in *siddhir bhi*° on f. 125a1: .
- Medial *e* is commonly written as *pṛṣṭhamātrā*, e.g., in °*d eve*° on f. 125a: . On some occasions one also finds a flowing diagonal above the *akṣara*, in particular in the first line (e.g., *ghaṭena* on f. 17a1:). The same flowing form is frequently found for the top stroke of *ai* and *au* in the first line (e.g., °*lenai*° on f. 17a1: , *kau* on f. 11a1:). Some cases of "*e*" written on top of the consonant can be understood as the being representative of corrections, as in *kriyeta* on f. 31b5: (the scribe probably initially wrote *kriyate*, which was subsequently corrected to *kri-yeta* by deleting the *pṛṣṭhamātrā* medial *e* before "*t*" and adding a "*e*" on top of "*y*"). But as this cannot be decided in most cases, such medial *e*-s are, by default, never noted as insertions.

[23] Sakai (2010: vi), in his edition of the second chapter, notes such medial *ā*-s as insertions except when they occur before the string-hole or at the end of the line.

- Initial *e* has a different form before f. 64 (at the exception of one instance on f. 30a5) and from f. 64 to f. 125. As noted in Watanabe 2020: 432, the first looks like an F-clef and touches the vertical line at its upper part (e.g., on 18a1:); the second has a rounded top and a hook-like bottom part slanting upward (e.g., on 65a4:). From f. 126a initial *e* returns to the form used before f. 64.
- The cluster *kta* is written as *ka* with a subscribed *ta*—e.g., in *kta*$_{ṃ}$ on f. 105b2: —or in a shape resembling that of *ku* or *kṛ*, e.g., (f. 1b6).
- The cluster *jña* is written as (f. 18a1), but in one case differently, as (in *jñā*, f. 54b6).
- There is a single occurrence of *tha* similar to its form in modern Bengali script (*thā* on f. 61b6:), which is different than the form used elsewhere in this manuscript, e.g., (f. 13b1).
- The *akṣara ṭha* is written as an oval— (°*t paṭhita*$_{ṃ}$, f. 50a6)—and as a small circle: (*māṭharād i*°, f. 122b6).
- The *akṣara ha* up to f. 63b is written differently than from f. 64a to f. 125b. As noted by Watanabe (2020: 432), the first has a rather large s-curved part and a dilated form, the second is somewhat simplified.
- *r* before a consonant appears in the form of a hook—e.g., (in *rvvo*, f. 9a1)—or as the horizontal line of the *mātrā* with the next consonant written below, in particular for the clusters *rtha* (, in *rthā* f. 1b1), *rthya*, *rṇṇa*, and *rśa*.
- *anusvāra* is written as a dot above the *akṣara* (e.g., *vaṃ*, f. 9a5:). This sign on the Photostat copies is in many cases indistinguishable from dots that appear as the result of irregularities on the surface of the palm leaf. Uncertain cases have been decided according to expectation. When occurring in the first line, it is sometimes written as a small (or large) circle above the *akṣara* (e.g., *ṅaṃ*, f. 1b1:). *anusvāra* also appears as a small circle written on the

right of the *akṣara* (e.g. *ṇa$_{ṃ}$*, f. 1b4: ; *rya$_{ṃ}$*, f. 78b1:). This kind of *anusvāra* plus *virāma* (also called stylized *m* with *virāma*, cf. Steinkellner 2007: xii) occurs regularly (e.g., *na$_{m*}$*, f. 1b2:).[24] *anunāsika* (e.g., *yaṁst*, f. 9a2:) is found eighteen times: before *s* (ff. 6a5, 9a2, 61a6, 71a2, 82b2), before *ś* (ff. 56b2, 64a5, 77b3, 86b5, 119a8), before *śc* (f. 121a1), before *c* (ff. 67a5, 104a5), before *cch* (f. 104a5), twice before *kṣ* (f. 158a2), once before *t* (f. 115a5), once before *n* (f. 125b3), and once in an unallocated marginal note on f. 68b.

- *visarga* is formed in a figure eight— (f. 2a3)—and as two dots aligned vertically in insertions, e.g.,  (*tata<ḥ> sā°*, f. 2a6).
- *avagraha* is written as (f. 4a6) or (f. 69a6).
- The line-filling *daṇḍa*s appear in two different forms: slashed *daṇḍa* (f. 4b5) and broken *daṇḍa* (f. 119a5). Up to f. 63 only the first form is found. From f. 64 on, the second form is used in the majority of cases up to f. 111, but the first is more frequent from f. 112b on.

ii. Undistinguished characters

- Initial *ī* is distinguished from initial *i* by a stroke below on f. 19a5 ( ) and f. 38b1 ( ), but does not include this stroke on ff. 101b6 ( ), 102a8, 106b3, 119b4, 121a8, 124a4 and 126b6. On f. 50b2 it is unclear whether the *akṣara* is undistinguished from *i*, or if the stroke below has merged with the medial *i* of the line below. The *ī* in the correction in tighter script on f. 85a3 seems to have a stroke. No additional stroke is visible for the expected *ī* in the marginal note at the bottom of f. 85a, but the note's *akṣara*s are not entirely clear.
- The cluster *jjña* is sometimes recognizably written as it would be expected (e.g., *jjñā* on f. 1b5:), but is often not

[24] On f. 52b1, an *akṣara* which looks like a stylized *m* appears in an insertion to represent "ma." It has been transcribed as <$_{\underline{m\,a}}$?>.

distinguished from *jña* (e.g., expected *yaj jñā*° on f. 72a5:).

- In words in which the cluster *ḍya* is expected—*kuḍya* (ff. 16b4, 16b6, 20a4, 72b7, 74b7, 75a7); *jāḍya* (ff. 83a1, 83a7)—the relevant *akṣara* is not distinguished from *dya*.
- There is a single occurrence of a word in which the cluster *ḍva* is expected—*naḍvaloddake* (f. 114b7)—where the relevant *akṣara* is not distinguished from *dva*.

These cases have been transcribed according to the expected reading.

iii. Punctuation

Punctuation takes the shape of

- full-size single *daṇḍa*s— (after *ha* on f. 1b1)—or shorter *daṇḍa*s— (after *ti* on f. 1b4);
- short *daṇḍa*s written as dots: (after *te* on f. 1b7);
- some rare double *daṇḍa*s— (f. 1b1)—indicating the end of a discussion on a given topic (several of them on f. 28a mark the boundaries of the commentary on a sequence of verses of the *Pramāṇaviniścaya*); one double *daṇḍa* on f. 48b5 has a small circle on the right: .

iv. Other signs

- A stylized final *t*— (f. 1b3), (f. 90a8)—is frequently found in place of *t* plus *virāma*.
- Vertical strokes—called "hasty strokes" in the Section "Editorial signs and conventions" (I.1)—occur as the result of scribal mistakes (falsely anticipated vowel stroke or *daṇḍa*) that are not always corrected: e.g., (uncorrected hasty stroke in *viruddham iti* on f. 47a5; the scribe probably started to write *viro*°), (deleted hasty stroke in °*saṃbhavi* on f. 8a2).
- Clearly identifiable gap-filling signs are only used once: (f. 85a1). Unusual circle-like characters found only on f. 67a5 ( ) and f. 67b5 ( ) have been understood to

be gap-filling signs as well. They resemble the *ṭha* on f. 122b6, but not that on f. 50a6 (see above, c.ii). A deleted circle-like character on f. 73a2 has, on the other hand, been interpreted to be an incomplete *akṣara* rather than a gap-filling sign, as the direction of the stroke is different from the latter (it could have been a large in-line *anusvāra* or the beginning of a *visarga*).

- A *siddham* is found at the beginning of the text on f. 1b1.
- A large black mark is found at the beginning of f. 87b1, probably intended to indicate that the whole folio has to be considered "deleted" (cf. II.2.g).
- A marking of unknown meaning, resembling a Roman-script capital L and an inverted L-like sign, occurs on f. 114b above the first words of l. 1.
- An unidentified side-stroke occurs before *tathā* in the area of the string-hole on f. 120b4 ( ). It has been noted as an illegible *akṣara* in the edition.

d. Orthographic particularities

- Gemination of consonants after a semi-vowel (most frequently after *r*), e.g., *sarvva*, *varttate*, *dharmma*, etc. (by mistake *satvva* on ff. 47a5, 52a7, and 60b2).
- Degemination (notably of *t*) before a semi-vowel (most frequently before *v*), e.g., *satva*.
- Non-application of the classical rules of *sandhi* (unresolved *sandhi*).
- Regular omission of *avagraha*.
- Use of the *avagraha* to indicate an initial *a* or *ā* in *sandhi* with a preceding *ā* (e.g., *tathā 'paro*) or an initial *a* following a final *ā* in hiatus (e.g. *jñānaśabdā 'nupalambhanimittāḥ*).
- Omission of *virāma* (the quality of the copy does not allow for distinguishing cases where *virāma* is missing and cases where it is illegible).

- Use of *anusvāra* for homorganic nasal and vice-versa.
- Use of class sibilant before sibilant instead of *visarga.*

e. Scribal mistakes

- **Forward eye-skip**. For instance, on the very first line of the text (f. 1b1), an eye-skip from °*nā*° to the next *nā* generates the mistaken reading *svenā* for *svenātmanā*; f. 55a2: an eye-skip from *avyabhicāri*° to a later °*āvyabhicāri*° (ca. 100 *akṣara*s in-between); f. 89a4: eye-skip from °*pratiṣedha*° to a later °*pratiṣedha*° (ca. 118 *akṣara*s in-between); f. 101a3: eye-skip from *niścitaḥ* to an almost immediately following *niścitaḥ*.[25]
- **Backward eye-skip**. For instance, f. 31b2: an eye-skip from *abhidhānasya* back to the °*sya* of *asiddhasya* and repetition of *hetor āgamadṛṣṭasya* (uncorrected); f. 71a5: eye-skip from *sādhyadharmmasāmānye*° to the almost immediately preceding *sādhyadharmmasāmānye*°, the repeated *akṣara*s are deleted;[26] f. 59a6–7: eye-skip from *tirodhānā*° to a previous *tirodhānam* (f. 59a3) (ca. 180 *akṣara*s in-between), the repeated *akṣara*s are partially deleted; f. 90a1: eye-skip from °*virodhaḥ* to a preceding °*virodhaḥ* (f. 89b7) (ca. 150 *akṣara*s in-between), the repeated *akṣara*s are deleted.
- On f. 85b4, a 46-*akṣara* passage was omitted (the omitted passage is added in the bottom margin). The first 33 *akṣara*s are found, misplaced, at the end of f. 85b7 and the beginning of f. 86a1 (this is corrected by deletion).

  Conversely, on f. 102a3, a forward eye-skip led the scribe to write 13 *akṣara*s of a later passage, which are

[25] In the last three cases, the scribe realizes his mistake after writing several *akṣara*s of the later passage (respectively, 11, 26 and 8 *akṣara*s). He deletes them and continues with the correct part of the sentence in the last two cases. On f. 55a, the scribe makes another mistake after deleting the *akṣara*s from the later passage; he skips 11 *akṣara*s, which are inserted on top of the folio.

[26] Same phenonenon on ff. 72a7, 76b5, 77a5.

corrected by deletion. When copying the later passage (f. 102a5), the scribe only writes part of these 13 *akṣara*s, and a (partially illegible) insertion corrects the text.

- **Haplography**. For instance, f. 3b4: *abhyupagantavyatiriktena* for *abhyupagantavyavyatiriktena*; f. 16a2: *viparyasiddham* for *viparyayasiddham* (or °*siddhim*).
- **Dittography** of an *akṣara* or part of it. Primarily the repetition of an *akṣara* which occurs at the end of a line (or folio) at the beginning of the next line (or next folio). For instance, the *na* at the end of f. 2b5 and *vyā*° at the end of f. 15a3 are repeated at the beginning of f. 2b6 and f. 15a4; *sa* at the end of f. 46a7 is repeated at the beginning of f. 46b1. There is sometimes the dittography of a *pṛṣṭhamātrā* medial *e* which occurs before the string-hole immediately after it. For instance on f. 22a5, in *ity etad*, the medial *e* of *tye* is found once before the string-hole area, once after; this appears (somewhat unclearly) as "ie⸗⊙ty etad" in the edition (the medial *e* before the string-hole is marked as unfinished inasmuch as the *akṣara* it is part of [namely, *tye*] was not written completely before the string-hole).
- **Omission**. Extremely frequent omission of one *akṣara* in a word. For instance f. 4a1: *parityas tenādūṣaṇaśravaṇaṃ* for *parityaktas tenāpi dūṣaṇaśravaṇaṃ*. Frequent omission of final *r* before consonant (due to the quality of the copy, it is sometimes difficult to determine if the expected hooked *r* is omitted or illegible).
- **Orthographical mistakes** (often due to homophony). For instance, *āgamakau* for *agamakau* (f. 10b7–11b1); *rupa* for *rūpa* (f. 16a4, f. 87b3), *śabda*° for *śābda*° (f. 50a5), *karaṇena*° for *kāraṇena*° (f. 58b4), *dhanuddhara*° for *dhanurdhara*° (f. 63a1–2), *nyuno* for *nyūno* (f. 68b1), *nyāyo* for *nyāyyo* (f. 30b7), *sahakari*° for *sahakāri*° (f. 79a5), *dukhe* for *duḥkhe* (f. 106a7), *mūmūrṣutayā* for *mumūrṣutayā* (f. 110b6).

- **Confusion** due to words' similarity. For instance, f. 4a7: °*śramaṇa*° for °*śravaṇa*°; f. 58a3: *aśrāmaṇa*° for *aśrāvaṇa*°; f. 51b1: *pakṣābhāvaseṣu* for *pakṣābhāseṣu*; f. 58a6–7: *pratipakṣepe* for *pratikṣepe*; f. 102b8: *darśayatituṃ* for *darśayituṃ*.
- **Metathesis**. For instance, f. 10a3 and f. 47a2: *dhābakam* for *bādhakam*; f. 10a6: *saṃpraga*° for *prasaṅga*°; f. 56a7: *śabdavācyasyatva* for *śabdavācyatvasya*.
- **Confusion of sibilants**. For instance, f. 4b1: *ava**s**yatyaktavyaḥ* for *ava**ś**yatyaktavyaḥ*; f. 18a6: *vipratis**i**ddhaṃ* for *vipratiṣ**i**ddhaṃ*; ff. 28b5, 31a2, 43a6: ***s**āstra*° for ***ś**āstra*°; f. 42a4: ***ś**ādṛśaḥ* for ***s**ādṛśaḥ*; f. 42b6: °***s**odhanīyatvam* for °***ś**odhanīyatvam*; f. 47a7: *do**s**o* for *do**ṣ**o*; f. 51b7: ***ś**āmarthyād* for ***s**āmarthyād*; f. 89a1: *dṛ**s**yo*° for *dṛ**ś**yo*°; f. 90a4: *vinā**s**a*° for *vinā**ś**a*; f. 106a7: *yoni**s**o*° for *yoni**ś**o*°; f. 114b2: *pra**ś**aktam* for *pra**s**aktam*; f. 121a8: *bhā**s**ita*° for *bhā**ṣ**ita*°. In several cases the mistake has been corrected. For instance on f. 27b1, *sāstropagame* was corrected to *śāstropagame* by deletion of "*sā*" and insertion of "*śā*," and on f. 35a2 *sāstropagamād* was corrected to *śāstropagamād* in the same way; on f. 82a5, *dṛsyā*° was corrected to *dṛśyā*°. On ff. 47b1, 51b5, 53a2, 101b6, 114a5, 126b7, the mistake (in several cases due to anticipation of the next sibilant) is corrected by transformation of the *akṣara*.
- **Misreading** of *akṣara*s. For instance, f. 47a2, the two strokes of a medial *o* were copied as two *pṛṣṭhamātrā e*-s, i.e.: *pakṣe dueṣṭa* instead of *pakṣo duṣṭa*; f. 107b3, confusion of *pṛṣṭhamātrā e* with *t*, i.e.: *masye*° for *matsya.*

f. Corrections

A large number of the mistakes pointed out above (but far from all) have been corrected by the scribe himself or by someone else.[27] Up to f. 63b, one finds two sets of corrections

[27] Corrections that can be presumed to be by the scribe himself are, typically, the deletion of a later *akṣara* written as the result of an eye-skip. For instance, f. 4a2: a{ya}vayavasambandhavad.

by different hands, one set written in large *akṣara*s just above the first line and below the last line, another set in smaller *akṣara*s at the upper and lower edges, respectively, of the top and bottom margins (e.g., ff. 14b, 39a, 40ab, 42a, 45a, 55a, 59a).[28]

The corrections are made by means of deletion, insertion, and transformation of characters. The intended correction is not always entirely explicit. Not all of the mistakes have been corrected, and some corrections are actually mistaken.

i. Deletion

Deletion (over 1,400 cases), by way of the following methods:

(1) Strokes. One or two small strokes above an *akṣara* (the stroke is often hardly distinguishable from the *mātrā*) indicate the deletion of:
- an entire *akṣara*. For instance, double-stroke deletion of *re* (f. 76b5): ;
- an unfinished *akṣara*. For instance, deletion of an unfinished *tva* (f. 37b4): ;
- part of an *akṣara* (in such cases, the stroke is sometimes located diagonally below the part to be deleted). For instance, deletion of *i* and *ti* in *miti* to obtain the reading *ma* (f. 14b5): . Partial deletion of an *akṣara* includes deleting the right line of a medial *o* to obtain the reading *e* (but the stroke can also in such cases intend the deletion of the whole medial *o*, cf. f. 50a7), or deleting the left stroke to obtain the reading *ā*.[29] A deleting stroke on a medial *i* can indicate the deletion of the *i*, or the deletion of only the upper hook of the *i*, in order to generate the reading *e* (*pṛṣṭhamātrā*) (e.g. f. 52b6: °*vācyatven{i}ety*). On f. 104a3, the scribe wrote *vyāvṛttau hetuḥ* instead of *vyāvṛtto hetuḥ*. He could have deleted the top stroke of the *au*, but instead marked the *e* in *hetuḥ* as deleted.

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[28] See Watanabe 2020: 436–439 for some observations regarding the styles and hands in the marginal notes. He notably identifies notes written in Proto-Bengali, Old-Bengali and Modern-Bengali.

[29] Our transcription method does not allow us to note the partial deletion of *o*. Such cases are thus noted "{o}e," respectively "{o}ā."

As strokes constitutive of medial vowels can sometimes be interpreted as belonging to the following *akṣara*, the intended reading is obtained by reading the right line of the *au* as *pṛṣṭhamātrā e* in *he*, leaving the left and top lines to be read as *o* in *tto*. This correction is marked as a "transformation" (see below section iii) in the edition.

(2) Crossing out *akṣara*(s). With the exception of one occurrence on f. 37b (crossing out of two *akṣara*s written in the bottom margin) and f. 51b4 (crossing out of the seven first *akṣara*s of a 13-*akṣara* mistaken expression), crossing out is used as a means of deletion mainly from f. 74a onward: f. 74a7 (1 *akṣara* crossed out), f. 75a3 (5 *akṣara*s crossed out), f. 78b2 (3), f. 82b (3 *akṣara*s in an insertion), f. 83a4 (2), f. 83a7 (3), f. 87b6 (6), f. 107b5 (1), f. 117a8 (1), f. 120a7 (1), f. 122a2 (1), f. 122b3 (2), f. 123b7 (2), f. 125b8 (1), f. 157b6 (5), f. 159a6 (1). Such deletion mainly takes the form of a horizontal line through the *akṣara*(s) to be deleted, but one also finds scribbling over the *akṣara* (f. 74a7), and a vertical stroke through single *akṣara*s (ff. 107b5, 117a8, 120a7, 122a2, 125b8).

(3) Erasure. Erasure of an *akṣara* or part of an *akṣara* usually leaves some faint traces of the original *akṣara*. In several cases, it was not possible to decide whether a space containing some black marking was the result of the erasure of an *akṣara* or blotting on the manuscript or the Photostat copy. Ambivalent cases (cf. ff. 3b7, 6a4, 16a3, 51b4, 83a4 and 83a5) have been noted in the edition as a "space" (×) rather than a deletion.

(4) Parentheses. Parenthesis-like marking at the beginning and the end of a sequence of *akṣara*s to be deleted; or only at the beginning (f. 71a5). This means of deletion is found only 12 times from f. 71a onward.

ii. Insertions

Method

Insertions (over 1,000 instances) supply *akṣara*s that the scribe forgot to write or *akṣara*s meant to replace erroneously written *akṣara*s (these may or may not be explicitly deleted).

In the former case, the forgotten *akṣara* is generally to be inserted between two *akṣara*s. For instance, f. 6a7: *e<ka>sya*. Sometimes it is to be inserted between the consonant and the vowel of an *akṣara*; for instance, on f. 51a2, the insertion *tva* is meant to correct *śabdavācyā* to *śabdavācya-tvā*, and is thus to be read as tv^0 and inserted between *cy* (to which the default vowel *a* needs to be added) and *ā*, e.g., *śabdavācya<*tv^0*>ā*.

In the case of an *akṣara* meant to replace an erroneously written *akṣara*, the insertion can replace a whole *akṣara* or (less often) part of it (typically, only the consonant). For instance, on f. 26b6, to correct *upapattibāditam* to *upapatti-bādhitam*, only the *d* of *di* is marked as deleted, and a consonant (illegible, but presumably dh^0) is to be inserted before *i*.

Location

The *akṣara*s to be inserted are generally found in the top and bottom margins (above the first line and below the last line, or in the upper or lower edges of the folios), on occasion in the right margin after the last *akṣara* of the line (ff. 76a, 80b, 81a, 158ab, 159b), less often in the left margin before the first *akṣara* of the line (f. 5a, f. 120b), and in the blank area around the string-hole (ff. 39a, 62a, 68a, 157b). Some *akṣara*s such as *visarga* (numerous cases), *avagraha* (f. 87b8), *daṇḍa*, but also *t* (ff. 66b2, 87b2, 118b8, 124a1), *n* (f. 23b3), *ra* (f. 90a8), etc., are inserted in the body of the text or just above/below the line.

The location of material to be inserted in the top or bottom margins tends to be horizontally aligned with the place of insertion.

On a few occasions, an *akṣara* to be inserted that has been written below the last line is partly circled—e.g., the inserted

ma in *ya<m a>prāmāṇyam* on f. 45a7: —or completely circled (ff. 29a7, 121b8, 124b8). On one occasion, a circled *akṣara* is found above the first line (f. 123b1).

Insertion Marks

For insertions found in the margins, the place of insertion within the text can be indicated by an upward-pointing *kākapada* below the line (e.g., , f. 5a6) or a downward-pointing *kākapada* above the line (e.g., , f. 23b2). These two marks are not always consistent with the actual required points of insertion, e.g. f. 52b4: *yataˆ<tas tat*>smān* instead of *yaˆ<tas tat*>tasmān*.

References to the place of insertion

*Akṣara*s written in the margins are frequently followed by a numeral (unfortunately often unclear or illegible) indicating the line into which they are to be inserted. Sometimes the line number indicated is wrong (e.g., on f. 40a, the numeral indicates l. 6 for a *na* which is needed in l. 5). On rare occasions, the number is written to the left of the *akṣara* (in these cases another correction follows, and there was not enough space to the right of the final *akṣara* for the numeral, e.g., f. 107b7).

iii. Transformations

Transformations (ca. 200 identified cases), which are often combined with deletion and insertion, refer to modifications of an *akṣara* that had already been written or had been started (the original *akṣara* is not always identifiable) in order to obtain a shape that corresponds to the intended reading (the result can be more or less successful). For instance on f. 51b5, when copying *saṃśaya*, the scribe inadvertently wrote *śa* (eye-skip) for the initial *sa*; *śa* was then corrected to *sa* by adding a horizontal line, but retained a trace of the wave of the left part of the *śa*: .

iv. Implicit corrections

Many corrections are not made explicit, but were obviously intended.

When several *akṣara*s should be deleted, only the first or some of the beginning *akṣara*s are effectively marked as deleted. For instance, on f. 8a1, only *na viparyaya* is marked as deleted, whereas the following *ity uktaṃ* should be deleted as well.

Similar-looking *akṣara*s are also left to stand for one another without an explicit correction. For instance, on f. 54b4, the scribe mistakenly wrote *pakṣa* for *yathā* (due to an eye-skip to the following word). *kṣa* is corrected to *thā* via the deletion of *kṣa* and the insertion of an *akṣara* (although illegible on the Photostat copy, one can surmise that it is *thā*), and *pa* is left to be read as *ya*.

Unfinished *akṣara*s (which the scribe obviously stopped writing upon realizing his mistake) are often left undeleted. For instance, on f. 57b3 the scribe started writing *evo* instead of *evā*. He did not complete the left line of the *o* and left it undeleted (this is recorded as *evo̲̲ārtha*$_{m}$ in the edition). Similarly, on f. 10b3, the scribe started writing *ceṣyanto* instead of *ceṣyante*; there is a faint trace of the right line of the *o*, which was not completed and left undeleted (this is marked *ceṣyanto̲̲e* in the edition).

When an *akṣara* is inserted in the margin to correct a mistaken *akṣara* in the text, the latter is not always marked as deleted (but it may also be the case that no deletion mark is visible due to the quality of the Photostat copy).

v. Mistaken corrections

(1) Mistaken deletion. On occasion, one finds an *akṣara* marked as "deleted" when no deletion is necessary. For instance, f. 9b3: *abhyupt{e}anaikatvādinā*, yet the correct reading is *abhyuptenaikatvādinā*; f. 50b5 *granth{e}ana*, yet the correct reading is *granthena*; on f. 103a3, the *ti* in *vyatireka* is marked as deleted. In some of these cases, it is possible that the scribe or someone else was not satisfied with the shape of the *akṣara* and replaced it with an *akṣara* written in the margin, but the marginal *akṣara* is not visible on the Photostat copy.

Sometimes the deletion mark has been placed on the wrong *akṣara*. For instance, on f. 88b8, to correct *nopalabhe i upalambha°* to *nopalabhe ity upalambha*, *tyu* was inserted, but the initial *i* is mistakenly deleted instead of the initial *u*, generating the mistaken reading *nopalabhetyu upalambha°*. On f. 103a3, the corrector meant to change *°deśavṛtterar hetoḥ* to *°deśavṛtter hetoḥ*, but instead of marking *ra* as deleted, he placed the deletion stroke on *tte*.

(2) Mistaken insertion. For instance, the redundant insertion of *ddhe* at the end of f. 55a2 (*°viru<ddh(e)>*). The *akṣara ddhe* is not missing (it is written at the beginning of f. 55a3). On f. 103a4, a *na* is inserted into the correct reading *balavān anvayaḥ*, generating the (logically) incorrect reading *balavān ananvayaḥ*.

g. Hands

Steinkellner assessed that the manuscript was copied by one scribe, or possibly two scribes with very similar hands, based on the change in the number of lines per folio and the style of writing at f. 88a: "clear, upright, with regular lines (first hand), and tighter and less regular lines (second hand)" (Steinkellner 2007: xxxii). One may add that initial long *ī* is not distinguished from initial *i* in the latter part of the manuscript. In his in-depth paleographical investigation, Watanabe (2020) identifies at least four different hands (the change of scribes being unrelated to the contents of the text), the first that of the scribe who also copied the second chapter.

i. Change of hands at f. 64a

Watanabe locates the first scribe change at f. 64a based on the following elements:

- the shape of initial *e* and the *akṣara ha*;
- the presence of stylized final *t*, found more than 200 times until f. 63a4, but occurring only three times afterwards;
- the presence of notes at the very edges of the folios only until f. 63b.

Further observations hint at a change of hand taking place around f. 70:

- Change in the shape of numeral "2" in the units between f. 62 and f. 72. Compare (f. 2b), (f. 22b) and (f. 62b) to (f. 72b) and (f. 82b). On f. 122b, the decimal "2" differs from the unit "2": .
- *jñ* and *jjñ* are distinguished in the first part of the manuscript, where one finds two expected occurrences of *jjñ* (f. 1b5, f. 49b3). But from f. 72a onward, *jñ* is used when *jjñ* is expected.
- Deletion by crossing out is used after f. 74a (with two exceptions) and deletion by means of parentheses from f. 71a on.
- There are frequent eye-skips after f. 76b.
- Line-filling *daṇḍa*s of another form are used from f. 64 on.

The different shapes of the rare *akṣara*s initial *i* and *ṭha* (see II.2.c.i) also support a change of hands around this point.

ii. Change of hands at f. 88a

Regarding the change of hands at f. 88a, I have noted in the introduction to the edition of the third chapter of the *Pramāṇaviniścaya* (Hugon and Tomabechi 2011: xx) that the text on f. 87b ends in the middle of a sentence and that f. 88a does not continue on from there, but instead starts with the text at the very beginning of f. 87b, repeating what was already written on f. 87b and only then continues on. A big black mark visible at the beginning of f. 87b1 could indicate that this whole side of the folio has to be deleted. This contrasts with the other changes of hands, where the text just continues from one hand to the next. One can only wonder whether this was coincidental, or whether the copy of f. 87b was judged to be of such poor quality that the subsequent scribe opted for starting anew.

The diplomatic edition of the two folios is presented below in parallel, sentence by sentence, for the sake of comparison. Line numbers are not reported (the pagination of the two folios differs); the capital letters A to P in the left column are given for the sake of reference in the subsequent discussion. Unclear and uncertain characters, as well as line numbers and the string-hole, are not reported.

The variations regarding the punctuation and *sandhi* between the two folios are marked with wavy underlines. The expressions being compared in the subsequent discussion appear in italics. Uncorrected mistakes are marked in bold. Corrected mistakes are underlined.[30]

	87b	**88a**
	syāt tatra caitat pramāṇaṃ syāṭ^{0}	syāt tatra caitat pramāṇaṃ syāṭ* |
A	na ***tāvatad*** abhāvād bhavati |	na *tāvad* abhāvād bhavati |
B	yasmān nābhāvaḥ kasyacit kāraṇaṃ sākṣāt *paraṃparayā* vā	yasmān nābhāvaḥ kasyacit kāraṇaṃ sākṣāt ***paraṃparāyā*** vā
	kuto 'samarthatvāt* |	kuto ąsamarthatvāt* |
	samarthas tarhi bhaviṣyati |	samarthas tarhi bhaviṣyati |
C	bhāva *e*ˇ*<va>* tarhi syāṭ* |	bhāva *eva* tarhi syāṭ^{0} |
D	sāmarthyarūpa*tvād***<t*^{0}*>* *bhāvasya*	sāmarthyarūpa*tvād* ***a****bhāvasya*
	cākāro nte vakṣyamāṇo bhinnakramaḥ	cākāro nte vakṣyamāṇo bhinnakramaḥ
E	kiñ cānyat *tasyā*ˇ*<bhā>va*syānapāy*āt* *<t>at*kāryan nitya$_{ṃ}$ bhavet^{0} |	kiñ cānyat *tasyābhāva*syānapāyā*t** *tat*kāryan nityaṃ bhavet^{0} |
F	na ˇ*<ca>* sahakāryanurodhān nityo pi kadācit karoti |	na *ca* sahakāryānnarodhān nityo pi kadācit karoti |
	anapekṣatvāṭ^{0} |	anapekṣatvāṭ* |
G	katham *anape{ṣo}<kṣo>* ¦	katham *anapekṣo*

[30] See also the analysis of these two folios in Watanabe 2020: 428–430.

H	*{{{pi yā yadi śe(ṣ)akātarupatvāt*}}}<apekṣā yā viśe**sa**lābha**rupa**tvāṭ⁰>* |	*pekṣāyā viśeṣalābharūpatvāṭ** |
	tasyāpi viśeṣo bhaviṣyati |	tasyāpi viśeṣo bhaviṣyati |¦
	bhavatu abhāvas tu na syāṭ⁰	bhavatu abhāvas tu na syāṭ*
I	*kutaˇ<s ta>l*akṣaṇa*tvād* iti |	*kutas tal*akṣaṇa*tvā{t*}d* iti |
J	*pūrvvarūpa*tyāgo rūpāntarasambandhaś ca bhāvasvabhāvo	***pūrvva***tyāgo rūpāntarasambandhaś ca bhāvasvabhāvo
	yadi tāv abhāve staḥ bhāva evāsau nābhāvaḥ |	yadi tāv abhāve staḥ⌋ bhāva evāsau nābhāvaḥ |
	tasmān nābhāvād aya$_{ṃ}$ pratyayo yo sya viṣayaḥ |	tasmān nābhāvād aya$_{ṃ*}$⌋ pratyayo yo sya viṣayaḥ |
	ayañ ca tatra pramāṇa$_{ṃ}$ syāt* |	ayañ ca tatra pramāṇaṃ syāt* |
	abhāva ity apīty api samuccaye 'yañ ca doṣaḥ	abhāva ity apīty api samuccaye 'yañ ca doṣaḥ⌋
K	abhāva*śabden{o}a* na bhāvo abhāva iti bhāvapratiṣedha ucyate |	abhāva*śabdena* na bhāvo 'bhāva iti bhāvapratiṣedha ucyate |
	tathā ca saty abhāvād bhavati bhāvapratiṣedhād bhavati bhāvān na bhavatīti sāmarthyād vākyārthaḥ syāṭ⁰ |	tathā ca saty abhāvād bhavati bhāvapratiṣedhād bhavati bhāvān na bhavatīti sāmarthyād vākyārthaḥ syāṭ* |
L	naṇ̃*samāso hi yenārthena sāmān*ādhi*karaṇyena vaiyadhikaraṇyena vā saṃbadhyate tato rthāt tathaivottara*paˇ<dā>rthan* nivarttayati |	naṇ̃⁰samāso hi yenārthena sāmān*ādhi*karaṇyena vaiyadhikaraṇyena vā sa$_{ṃ}$badhyate tato rthāt tathaivottara*padārthan* nivarttayati |
M	yathā abhāvo 'brāhmaṇo bhāvo na bhava***tī*** gatir abhāvena kṛta$_{ṃ}$ *{bhām iti pratīti} <bhāvena <<na>> kṛtā**m** iti>* {s}<••>	yathā abhāvo 'brāhmaṇo bhāvo na bhava*tīti* gatir abhāvena kṛtaṃ *bhāvena kṛtam iti pratītis*
N	tathā 'bhāvād bhavati bhāvān na bhavatīty uktau hetur asya ***pratyasya*** niṣiddhaḥ syāṭ* |	tathā 'bhāvād bhavati bhāvān na bhavatīty uktau hetur asya ***pratyasya*** niṣiddhaḥ syāṭ⁰ |
O	tato *<'>**hevu***katvam ukta$_{ṃ}$ |	tato *'hetu*katvam ukta$_{ṃ*}$ |

P	atha nañ^{0}samāsa uttarapadārthābhāv*opa*lakṣite dravye varttate tato ***<'>bhā***	atha nañ^{0}samāsa uttarapadārthābhāv*op{ā}a*lakṣite dravye varttate tato *bhāva* eva kaścid abhāvaḥ |
		evaṃ tarhi nāmāntareṇa bhāva evoktaḥ syāt* | tato bhāvapratyaya evāyam iti katham abhāvaviṣayaḥ | anena śabdārtho pi nābhiprāyānugata iti darśita$_{ṃ}$ bhavati | tasmān nāsyābhāvapratyayasya viṣayābhāvād anutpatter asti sambhavaḥ kiñ ca pratyakṣagṛ

The variations regarding the punctuation and *sandhi* between the two versions are puzzling. Notably, the scribe of f. 88a uses more punctuation, and favors *t* with *virāma* for final *t*, whereas the scribe of f. 87b favors *t* without *virāma*. These differences may reflect the scribes' preferences, or may suggest that the scribes were not copying from an exemplar but were being dictated to by someone reading the source manuscript (but not reciting from memory, as reciting would not account for the eye-skip phenomenon). The fact that some scribal mistakes involve a confusion of *akṣara*s does not necessarily speak against the possibility of dictation, as they could be explained as the mistakes of the (unskilled) person dictating.

On f. 87b one finds 4 uncorrected mistaken readings (in A, M, N and O) and 13 mistakes that have been corrected (in C, D, 2 in E, D, G, H, I, K, 2 in L, M, O).

Of the 4 uncorrected mistakes, only one (*pratyasya* in N, for *pratyayasya*) is also found on f. 88a. It is likely that this mistake was already present in the exemplar being copied. The other 3 uncorrected mistakes of f. 87b are not mirrored on f. 88a, which has instead a correct reading. These can thus be understood as copying mistakes of the scribe of f. 87b.

Among the 13 mistakes that were corrected on f. 87b, 7 cases involve an omitted *akṣara* corrected by a marginal insertion (C, 2 in E, F, I, L, O); 1 case a wrongly written *akṣara*

corrected by deletion and marginal insertion of the correct one (G); 1 a wrongly written *akṣara* deleted to obtain the correct reading (K); 1 the transformation of a wrongly written *akṣara* (L); 1 case *akṣara*s wrongly written due to confusion caused by the shape of the *akṣara*s being copied (H), which were corrected by deletion of the wrong *akṣara*s and a marginal insertion that, however, contains two mistakes (*viśe**s**alābhar**u**patvāt* for *viśe**ṣ**alābhar**ū**patvāt*).

As for D, the scribe of f. 87b wrote the mistaken reading *sāmarthyarūpatvād abhāvasya* (the correct reading being *sāmarthyarūpatvād bhāvasya*), but it is likely that this was the reading of the exemplar being copied, as the mistake is repeated by the scribe of f. 88a. But on f. 87b this mistake is first corrected, it seems, by adding a *virāma* to *d* at the end of °*tvād*, then (maybe for the sake of additional clarity) by indicating in the margin the insertion of t^0 intended to replace *d* (for which there is not a clear sign of deletion).

The reading of f. 87b for M can be explained as follows: the exemplar being copied probably had the mistaken reading reflected on f. 88a:

…abhāvena kṛtaṃ bhāvena kṛtam iti pratītis,

which should be emended for the sake of the sense of the passage's logic to:

…abhāvena kṛtaṃ bhāvena na kṛtam iti pratītis.

The scribe of f. 87b omitted the second occurrence of the *akṣara*s *vena kṛta* during his copying and wrote:

…abhāvena kṛta$_{ṃ}$ *bhām iti pratītis*.

This mistake could have been corrected by inserting missing *akṣara*s between *bhā* and *m*. Instead, *bhām iti pratītis* was marked as deleted (by crossing out the *akṣara*s "*bhām iti pratīti*" at the end of l. 7 and marking the *s* of *sta* as deleted at the beginning of l. 8) and *bhāvena kṛtām iti* was added in

the lower margin (misspelling *kṛtam* as *kṛtām*). Note that this correction implies the elimination of *pratītis*.[31]
The corrected reading

…abhāvena kṛtāṃ (sic!) *bhāvena kṛtam iti*

is further changed to the (logically more correct) reading

…abhāvena kṛtāṃ (sic!) *bhāvena na kṛtam iti*

by the insertion of the negation (*na*) written above the inserted sentence.[32]

With the exception of the three mistakes that were presumably already present in the exemplar being copied (D, N and M), the scribe of f. 88a does not repeat any of the other 14 copying mistakes made by the scribe of f. 87b (he may have been more careful, or less tired than his predecessor). However, the scribe of f. 88a makes errors that the scribe of f. 87b did not, two left uncorrected (*paraṃparāyā* for *paraṃparayā* in B and the omission of *rūpa* in J), and two corrected (in I and P). The reading *tato bhāva* in P, found on f. 88a, is the correct reading; it is wrongly corrected to *tato 'bhā…* on f. 87b with the insertion of an *avagraha* in the line.

Given that the text on f. 87b ends in the middle of a sentence, the presence of corrections on this folio could indicate

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[31] Since the corrector took the trouble to delete the final *s* of *pratītis* on the next line, one cannot understand the crossing out of *pratīti* as an involuntary over-extension of the line that crosses out *bhām iti*.

[32] The Tibetan translation reads (D91b5, P108b5): *dngos po med pas byas pa* (P add. *dang*) *ni dngos pos ma byas pa zhes bya ba yin pa bzhin no //*. It includes the negation, which is necessary for the passage's logic, and has no equivalent for *pratītiḥ*. This could indicate that the translating team had a Sanskrit text which contained the negation, or that they supplied it to obtain a logical meaning. The absence of an equivalent for *pratītiḥ* may indicate that this word was not there in their Sanskrit version, but could also suggest that the translators deemed it to be an intrusive gloss parallel to the expression "*gatiḥ*" (Tib. *rtogs pa*) in the previous sentence (*abhāvo brāhmaṇo bhāvo na bhavatīti gatiḥ*), or that they chose not to mirror this word in their translation (maybe because *gatiḥ* and *pratītiḥ* are both translated as *rtogs pa*).

that proof-reading was done on a folio-basis rather than content-basis, either by the scribe himself or by someone else (or both). That the scribe of f. 88a copied D and M without modifying or correcting the reading of the exemplar being copied seems to indicate that he did not check what was written on f. 87b. Watanabe (2020: 431) concludes that it is possible that the copy of f. 88a was made before the marginal notes were written on f. 87b.

iii. Change of hands at f. 126a

Watanabe locates a further change of scribe at f. 126a based on the change of the form of initial *e* (but not of *ha*), and the observation that "the handwriting of the scribe of folios 126a–160a is often more angulated" (Watanabe 2020: 433).

3. Editorial principles

The present edition is a diplomatic edition of a single incomplete manuscript. Our reading is based on Photostat copies of photographs of the extant palm leaves (which were not available for consultation), and is thereby dependent on the quality of these copies. In the case of blotted folios or portions of folios (cf. II.2.a), the marking of *akṣara*s as "unclear" has been accordingly adjusted. Excessive blotting on occasion prevented even the determination of the number of *akṣara*s to be read; in such cases an approximate number is given in the right margin. When dealing with blotted passages, we have attempted to avoid using what the team of contributing editors jokingly called "the *divyacakṣuḥ*." That is, *akṣara*s that are in fact illegible have been marked as such despite being arguably decipherable when the Tibetan translation is used to guess at probable Sanskrit readings.

Ink fading in the margins posed a similar problem when it came to reading insertions, or merely deciding whether a mark on the Photostat copy is indeed an *akṣara* to be inserted. Border-line cases have been dealt with according to the degree of possibility and presumption of correction: If an insertion is expected at a location vertically aligned with that of

the (possible) *akṣara* in the margin, we have reported an inserted illegible *akṣara* (<••>) in the corresponding place in the transcribed text. If no insertion is expected, at least according to our present understanding of the meaning of the passage, the presence of a possible but unallocated *akṣara* (or several *akṣara*s) has been recorded in a footnote.

Marginal notes that we interpret to be glosses rather than corrections are not transcribed as insertions in the text. The indication "GLOSS" is added in the text after the *kākapada*, and the gloss is recorded in a footnote.

*Akṣara*s that are occasionally written in similar ways (such as *pa* and *ya*) or those not distinguished by the scribe (see II.2.c.ii) have been read according to expectation and transcribed accordingly.

The text in the manuscript has been transcribed with all its orthographic and scribal peculiarities (see II.2.d). For the reader's convenience, the editors have separated out the words of the text, following their present understanding of the meaning of the text. Hyphenation at the end of the lines is purely editorial and as a rule is made between *akṣara*s.

When an *avagraha* is used for *a* or *ā* in unresolved *sandhi* with a preceding *ā*, we insert a space before it, except in compounds. For example: *muktvā 'dṛśyāvasthāṃ*, *pratijñayā 'gamarūpayā*, but *anupakāryāpekṣā'yogād*, *tadekadeśā'vayavāḥ*.

Each folio side appears on one page in the edition (except ff. 102a, 102b, 104a, 104b and 111b). Each page is structured as follows:

	A	
B	C	D
	(E)	

F

A Folio number and side
B Line number
C Diplomatic edition of line B

D Indication of a) transformation marked with italics in C; b) location of *akṣara*(s) to be inserted in C; when required, the cipher indicating the line of insertion; c) approximate number of illegible *akṣara*(s) marked with ellipse in C. These are recorded in the order they appear in C. When more than one of the aforementioned indicators pertains to the same line in the edition, they are separated by commas.

E Reference to the beginning of the passage corresponding to this folio in the Tibetan translation in D and P.

F Footnote recording a) unallocated (potential) *akṣara*s in the margins or presumption thereof; b) transcription of glosses; c) other remarks.

4. Notes on the Tibetan translation

A careful comparison of the Sanskrit text with the Tibetan translation was carried out during the preparation of the present diplomatic edition. Exhaustive remarks on the Tibetan translation exceed, however, the scope of the present publication.[33] I will limit myself here to briefly discussing a few passages in the Sanskrit text that have no equivalent in the Tibetan translation and some passages in the Tibetan translation which lack any correspondence in the Sanskrit. The range of situations they suggest should be kept in mind for the establishment of the critical edition.

a. Sanskrit without equivalent in Tibetan

i. Entire sentences present in the manuscript's Sanskrit text of the third chapter are not found in the Tibetan translation. For some of these, the omission can be explained as due to the nature of the Sanskrit sentence, which, although not completely untranslatable, may have been considered as making

[33] Sakai (2010: viii–xii) discusses the Tibetan translation for the second chapter of the *Pramāṇaviniścayaṭīkā*. See also Hugon 2016, which discusses the Tibetan translation of the third chapter of the *Pramāṇaviniścaya* and explores some connected aspects of the translation of the *Pramāṇaviniścayaṭīkā*.

little sense for Tibetan readers who did not know the Sanskrit text. They are, notably, etymological explanations:

f. 68b3–4: sa[68b4]ndehena sahitā satī sandeha ucyate

f. 81a3: antaraṃ vyavadhānaṃ karoty antarayati | antarayituṃ śakyam antaryam (e)ˇ<vā>ntaryakaṃ nāntaryakam aˇ<nāntaryaka(m) a>vyavadheyaṃ

and grammatical explanations:[34]

f. 37a3–5: ihākṣepaśabdaprayoge yadi sāmānyaṃ ka[37a4]rmma viśeṣaḥ kartta bhedo tayoḥ prayoge saty ubhayaprā⊙ptau karmmaṇīti ṣaṣṭī | karmmaṇi ceti pratiṣedhān na samasyate tataś ca viśeṣeṇa sāmānyasyākṣepād iti syā[37a5]t samāsa{••}prayuktas tataḥ śeṣavi(ś)eṣa / tasyāñ ca satyā⊙m viśeṣaḥ karttā ṣaṣṭyanto pi na virudhyate

f. 74b1–2: sahakāriśabdaś ca sāmānyaviṣaye kṛtavyutpatt{i}e{ḥ}r napumsakaliṅgo bahuvrīhau nity{u}aṃ <••••>ttarapadatvā yogyatāśabdena viśeṣyamāṇaḥ sa{nni}veśeṣaṇali[74b2]ṅgam upādatte |

Other entire passages or sentences not found in the Tibetan translation include, for instance:

f. 8a3–4: etad uktaṃ bhavati na vayaṃ brūma ekatvasyānekatvam avaśyam evan tu brūmo nekatvavyāptaḥ[8a4]sya sambhave vyāpakasambhava eṣitavyo vyāpakābhāv{o}e ¦ ˆ<vā> ⊙ vyāpyābhāva iti |

f. 22b5: iṣṭaśabdasyānyad vyavacchedyan darśayati |

f. 123b2: idam iṣṭam eva |

ii. More frequently, it is only part of a sentence that is not found in the Tibetan translation. For instance (the part missing in the translation appears in bold):

f. 17b2: yasyārthasya yena sādhanena siddhir ākṣipyate **so rthas tatsāmarthyena vyāptas**

f. 19a6: **dvayoś ca bhojanīyaṃ?tvaviśeṣayoḥ pratiṣedhe** bhojanīyatvasāmānyaˆ<(m a)>py a••nyataraśabdārthaviṣayo na sambhavaty eva

[34] In contrast, the grammatical discussion of the compound *pakṣadharma* on f. 62b was integrally translated. Sakai (2010: viii–xii) notes that not all grammatical explanations are duly translated in rNgog Blo ldan shes rab's translation of the second chapter and explains in detail five examples.

f. 22b5–6: eteneṣṭasya **sādhyatvecchayā vyāptasya** sā[22b6]dhyatvavacanena dharmmadharmmiṇau dharmmidharmmābhyāṃ viśiṣṭau dharmmiviśiṣṭaṃ dharmmaṃ **dh{ā}armmaviśiṣṭaṃ ca dharmmiṇaṃ** kṛta{t}katvena hetunā nirākurvvan vādī nirastaḥ

f. 28b5: yaś ca sāstra¦⊙dṛṣṭaviparītavyāptaḥ **sa viruddha iti** na kaścid dhetuḥ ‖

f. 35b2: nanu **ceṣṭaśabdo varttamānām** icchām āha

f. 72b2: yadi prāg **api prayatnāc** chabdo 'sti tasya **prāk⁰sataḥ śabdasya** jñān{e}aṃ niyamena prayatnānantaraṃ bhavan na yujyate | kadāci tu syāt

f. 78b7: **tatho**pakārād eva jñānotpattir iti **śabdasyākārakatvam iti** dvitīye pariccheda uktaṃ

f. 103a3: **asparśatvasya hy anvayo vya{ti}rekasahāyaḥ** | anitye⊙bhyo hi **ghaṭādibhyo** sparśatvaṃ* vyāvṛttaṃ na punar yathānityatvaṃ

f. 107a4: tad eva <ca> **svakāryā{nu}bhimukhyaṃ rasopādānasya** rūpopādānahetūnāṃ pravṛtteḥ | kāraṇaṃ

f. 124a8–b1: **tathā hi sat⁰ pradhānaṃ mame**ṣṭatvād iti noktaṃ kim tv itaradviparītavinirmuktatvād iti [124b1] vacanaṃ

iii. More frequently, a single word in the Sanskrit text lacks an equivalent in the Tibetan canonical translation. For example (the word that is not translated appears in bold):

f. 1b2–3:	khyāpakas tu trirūpasya **liṅga**[1b3]**sya** yaḥ śabdaḥ sa evānumānam iti	(D1b2–3, P2b3): sgra gang zhig tshul gsum ston par byed pa de nyid rjes su dpag pa yin no //
f. 3a4:	api tu parīkṣāyā eva **sakāśād** abhyupagamaḥ karttavya[ḥ]	(D3b5, P4a7): ʾon kyang brtags (P brtag) pa nyid las khas blang par (DP bar) bya ba yin no //

This phenomenon must be distinguished from cases where the Sanskrit word or expression was taken into account by the translator, but rendered in Tibetan with an unusual or unexpected expression.

Various reasons can be suggested to explain these omissions, some of which consider them from the perspective of the translation process—the translator's choice (for instance, a stylistic choice leading to omission of a calque translation of a final "*iti*" or of a "*ca*," the decision to ignore a given word/passage as an intrusive gloss, etc.), the translator's mistake, reliance of the translator on an alternative manuscript

which lacks the given word/passage—or others which view them from the perspective of the transmission and revision of the Tibetan translation and the compilation of the canonical versions. These will have to be evaluated on a case-by-case basis.

b. Tibetan without Sanskrit correspondence

i. A number of cases where the Tibetan features words or expressions absent in the Sanskrit version can be understood as additions for the sake of clarity by the translator. It is not necessary to postulate the translator's reliance on a version of the Sanskrit text different than that in our manuscript. Typically, the addition in the Tibetan (in bold in the table below) repeats an expression present in the previous sentence (underlined), for instance:

f. 39b2:	saṃdigdhe rthe yato hetur ucyate tato vyastaḥ pramāṇena nirākṛto 'nāśrayo hetor nna sa pakṣo	(D41a7, P48b1): gang gi phyir gtan tshigs the tshom za ba'i don la brjod pa de'i phyir bsal ba tshad mas bzlog pa ni gtan tshigs kyi rten ma yin la / **gtan tshigs kyi rten ma yin pa gang yin pa** de yang phyogs ma / yin te /
f. 75b7:	tasya bhāvas tāratamyaṃ prakarṣaḥ | tena tāv indriyaviṣayāv atiśayavantau kuryād api |	(D79b6, P94a8): de'i ngo bo ni ches cher te rab tu gyur pa'o // **rab tu gyur pa** des yul dang dbang po de gnyis la khyad par byed pa yang yin no//
f. 90a7:	svahetūnāṃ sākalyaniyatam apratibandho niyato yas tasyābhāvāt* | katham abhāvo	(D94a3, P111b2): rgyu rnams tshang par nges pa dang gegs byed pa med par nges pa gang yin pa de med pa'i phyir ro // ci ltar **nges pa** med ce na /

ii. Clearly qualifying as the translator's additions are cases where the Tibetan provides additional verse lines when a verse is partially cited in the Sanskrit (or not cited at all), or has a longer excerpt than the one in the Sanskrit version. For instance (the cited passage appears in italics and the addition in Tibetan is marked in bold):

f. 37b2:	asmābhir ucyate *kaiścit prakaraṇair* ityādinā |	(D39b6, P45b8): *gnas skabs ʾgaʾ yis* ***ʾdod ʾgyur dang // de ni de yis rtogs byaʾang yin //*** zhes bya ba la sogs kho bo cag gis brjod do //

In the same vein, longer excerpts are frequently found in Tibetan when the beginning of a prose passage in the *Pramāṇaviniścaya* is cited to refer to the text portion starting with these words. For instance:

f. 51a6:	tan na | *yatrāpī*tyādeḥ prakrāntatvād	(D54a2, P63a7): de ni ma yin te / *gang la* ***thun mong ma yin paʾi phyir*** zhes bya ba la sogs paʾi skabs yin paʾi phyir ro //

iii. Examples of complete sentences without correspondence in the Sanskrit text that appear to be additions (rather than translations of a part of the Sanskrit text missing in our manuscript) are:

f. 32a7:	between "…teṣv" and "arthaḥ…"	(D34b4, P39b7): gzhan yang ji lta bur gyur pa zhig ce na /
f. 112a3:	between "…sarvvasyeti" and "yadi…"	(D123a1, P144a3): ʾdis ni rjes su ʾgro ldog gi nye bar sbyor ba bstan to //

iv. One case, on the other hand, seems better explainable as the translation of a passage omitted in our Sanskrit manuscript in the passage commenting on PVin 3 17,3–4: *api ca dvayor api sambhavāvirodha etad evaṃ syāt /* (Tib. *gzhan yang gnyi gar yang srid pa mi ʾgal na de de ltar ʾgyur gyi*). The gloss on "*etad*" is found in both the Sanskrit and Tibetan of PVinṬ,[35] but the gloss on "*evaṃ syāt*" is found only in the Tibetan.

f. 20b5:	between "…anyataratvam" and "anyathā…"	(D22a7, P25b7): **de ltar ʾgyur gyi** zhes bya ba ni grub par ʾgyur gyiʾo //

[35] Both D and P have the reading *de ltar zhes bya ba* for *etad iti*, which should be corrected to *de zhes bya ba*.

v. Additional words in the Tibetan are indicative in certain cases of a mistaken reading of our Sanskrit manuscript. For instance:

f. 3a2:	tasmāt tadviṣiṣṭa$_{m*}$	(D3b3, P4a5): des na de ni khyad par **med** pa yin no //
Emendation: tasmāt tad aviśiṣṭam		
f. 35b7–8:	ataḥ kramavatīm api siddha-$_{[35b7]}$tveṣṭiṃ nivarttayaty avadhāraṇam iti yukta$_{ṃ}$ |	(D38a4, P44a1): des na nges par gzung ba ni rim gyis kyang grub pa **dang bsgrub par bya ba** nyid du 'dod pa sel bar byed pa yin no zhes 'thad pa yin no //

Emendation: … api siddhatvasādhyatveṣṭim[36]…

[36] In the preceding sentence, *grub pa dang bsgrub par bya ba nyid du* translates *siddhatvasādhyatva.*

III

Concordance between *Pramāṇaviniścaya* 3 and *Pramāṇaviniścayaṭīkā* 3

In order to provide the reader some orientation with regard to the contents of the third chapter of the *Pramāṇaviniścaya-ṭīkā*, I provide below the correspondences between the sections and subsections of the *Pramāṇaviniścaya* as delineated by the editors of the critical edition of the latter and, in the right-hand column, references to the folio and line number in the *Pramāṇaviniścayaṭīkā* where Dharmottara starts commenting on the corresponding source text (provided that the relevant portion of the Sanskrit text is extant in the manuscript).

For the details of the divisions in the *Pramāṇaviniścaya*, I refer the reader to Hugon and Tomabechi 2011: 141–161 and only provide here the number of each section, the reference to the page and line number in the critical edition of the *Pramāṇaviniścaya*, and, for the sake of convenience, a few key-words for the subdivisions.

I The definition of inference-for-others	F. in PVinṬ Ms
I (1,1) *parārthānumāna*	1b1
I.1 (1,1)	1b1
I.2 (1,5)	2a1
I.2.1 (1,5) *svadṛṣṭārtha*	2a1
I.2.1.1 (1,8) *svadṛṣṭa*	2a5
I.2.1.1.i (1,8)	2a5
I.2.1.1.ii (4,4) *prasaṅga*	5b7
I.2.1.2 (7,1) *artha*	11b2
I.2.1.2.i (7,1)	11b2
I.2.1.2.ii (7,11)	12a7
I.2.2 (8,7) *prakāśana*	12b6
I.2.2.1 (8,10)	13a1
I.2.2.2 (9,5)	13a4
II The thesis	
II (11,1) *pakṣa*	14a2
II.1 (11,1)	14a2
II.2 (11,6)	14a5

II.2.1 (11,6)	14a5
II.2.2 (12,1) *iṣṭa*	14b3
II.2.2.1 (12,1)	14b3
II.2.2.1.i (12,1)	14b3
II.2.2.1.ii (12,7)	15a3
II.2.2.1.iii (13,1)	15b2
II.2.2.1.iv (13,6)	15b7
II.2.2.2 (14,5)	16b1
II.2.2.2.i (14,5)	16b1
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Diplomatic edition

1b

1. † namo buddhāya ‖ trirūpaṃ liṅgaṃ jñātam api vaktum aviduṣo bālasya vyutpādanārthaṃ parārthānumānaṃ trirūpaliṅgākhyānalakṣaṇaṃ prastotum āha | parasmai parārthaṃ svenā yo dṛṣṭo rthas tasya pra
2. kāśyate 'neneti prakāśanaṃ khyāpakam (v)acana$_{m*}$ | abhidhāyi yad iti na kṛta$_{ṃ}$ yasmān na vāca eva śabdo numānaṃ dvayo rūpayor abhidhānād *e*kasya gamānatvāt khyāpakas tu trirū- ⁘→e
3. pasya liṅga
3. sya yaḥ śabdaḥ sa evānumānam iti | yady api ca svadṛṣṭo rtho ⊙ liṅgam anumeyaś ca tathāpy anumeyasya anumānatvanidhāt vakṣyamāṇāt svadṛṣṭhārthagrahaṇaṃ sāmarthyāl liṅge vyavatiṣṭhate
4. yady evaṃ trirūpaliṅgākhyānam ity eva vācyaṃ syāt svadṛṣṭā¦⊙rthagrahaṇa$_{ṃ}$ katham ity āha | yathaiva hīti | yathaiva yenaivārthakrameṇa trirūpāt trīṇi rūpāṇi yasya tasmāl liṅgini ¦
5. parokṣe rthe ātmano jñānam utpannaṃ tathā tenaivarthakra¦⊙meṇa paratra parasantāne liṅgino rthasya yaj jñānan tasyotpipādayiṣayā trirūpaliṅgasya yad ākhyānaṃ prakāśana$_{ṃ}$ tat pa
6. rārtham anumānaṃ hīti yasmāt tasmāt svadṛṣṭārthaprakāśanam ity evan tad eva trirūpaliṅgākhyānam ukta$_{ṃ}$ | katham vacanam anumānaṃ yāvatā jñānam anumānam uktam ity āha | kāraṇe vacane kāryasya jñānasyo
7. pacārād āropāt* / etad ukta$_{ṃ}$ bhavati | vacanam api trirūpa$_{ṃ}$ liṅgaṃ smārayat parokṣārthajñānasya paramparayā kāraṇam bhavad upacārād anumānam ucyate | tenāyam arthaḥ khyāpyate / anumā¦

(D1a1; P1a1)

2a

1. ne vyākhyātavye yathā trirūpaṃ liṅgaṃ nibandhanam ākhyāyate tadvat tadvacanam apy ākhyātavyam iti | yady evaṃ dṛṣṭaprakāśanam ity eva karttavyaṃ svagrahaṇam arthagrahaṇañ cānarthakam ity āha |
2. atra parārthānumānalakṣaṇe svadṛṣṭārthagrahaṇam iti samudāyena svaśabdam arthaśabdañ ca vyākhyāyaṃ upasthāpayati | anayor eva yato vyavacchedyaṃ vakṣyate na dṛṣṭaśabdasya / svagrahaṇena pa
3. radṛṣṭaṃ vyavacchidyate | nanu ca pramāṇād dṛṣṭaṃ vastubhāva{t̲?t̲}? ¦⊙ pramāṇañ ca sādharaṇam iti kutaḥ paradṛṣṭam ity āha | āgamād yad dṛṣṭa$_{ṃ}$ tat pareṇaiv{ā}a dṛṣṭa$_{ṃ}$ na svayaṃ | tathārthaśabda¦
4. vyavacchedyaṃ darśayati nānarthataḥ siddhir iti / syād e¦⊙tat kathaṃ vipratipattim adṛṣṭvā svayam evāśaṃkyāśaṃkyavyavacchedārtha$_{ṃ}$ viśeṣaṇam upādīyata iti vipratipa¦
5. tti$_{ṃ}$ darśayitum āha | yathāhur iti | parasya pratipādya⊙tvād i*ty*{{i}} ayam abhiprāyaḥ sādhanasya yā siddhiḥ sā pratipatta- ti→ty{{i}}
   vyārthapratipattinibandhana$_{ṃ}$ na ca vādinaiva tataḥ
6. sādhanād arthaḥ pratipattavyaḥ | kin tu prativādī pratipādayitavyaḥ / tata<ḥ> sādhanasya yā siddhiḥ sā prativādipratipattāv in l. 6
   upayujyate na vādipratipattau tena prativādina eva
7. (sā) <(s)i>ddhir yady asti tāvatā tat sādhanam eveti kim below l. 7
   vādiprasiddhiparīkṣayā{sa} tasya sādhanasyeti parair dṛṣṭaṃ sādhanam atrodāhaṇa$_{ṃ}$ | acetanā iti sādhye caitanyābhāvaḥ sādhyaḥ

2b

1. sukhādayo buddhir vveti dharmmī utpatter anityatvād veti hetuḥ | rūpādivad iti vyāptiviṣayapradarśanam etat* | ihāsata utpāda u?tpattimattvasataś ca nira(n)vayo vināśo 'nitya
2. tvaṃ yo hetur upāttaḥ sa sāṃkhyasya svayam asiddhaḥ sa hi sata evāvirbhāvatirobhāvāv utpādavināśāv āha | parasya tu siddhas tasmād gamakaḥ | tad etat* parasya matam ayuktaṃ | kuta ity āha |
3. anumānasya vastubalapravṛttapravṛttasya viṣayaḥ pratipā⊙dyo rtho yad vā 'numānaviṣayo yato numānasya sambhavaḥ pramāṇadṛṣṭāc ca trairūpyāt sambhavaḥ | tatra ca pramāṇa{si}<••>(ṣ)ṭe trai¦ above l. 1+3?
4. rūpye pr?atipādye cā{dye} na vacanasya vyāpāro sti | ava¦⊙śyañ caitad abhyupagantavyaṃ prāṇye tu vacanasyānumānasya pravṛttir eva na syāt pratijñālakṣaṇena vacanamātreṇā
5. rthasya sādhyalakṣaṇasiddhatvād dhetor ādigrahaṇāt⁰ dṛṣṭā¦⊙ntādeś copādānaṃ vyarthaṃ syāt | *s*yād etad evaṃ yadi sarvvam vacanam* pramāṇa syāt* | kiṃn tu viśiṣṭam eva kiñcid vacana t→s
6. naṃ pramāṇam ity āha | vacanam eva viśeṣo viśiṣyate | tadanyasmāt tasya prāmāṇyād a{ṣo}<••>ṣa iti param āśaṃkyāha | uktam iti atra vaˇnaviśeṣe yad vaktavyaṃ nirākaraṇaṃ tad uktaṃ | kvokta below l. 7
7. m ity āha / āga*m*asya prāmāṇyacintāyāṃ tatra hy uktaṃ nākṛta<(ka)>tva({)ṃ(})lakṣaṇo viśeṣa āgamasya nāpauruṣeyārthalakṣaṇo nāpy āptapraṇītatvalakṣaṇaḥ śakyo vijñātuṃ | kiñ ca kim ebhir vi sya→ma below l. 7

(D3a1; P3a8)

3a

1. śeṣaiḥ sadbhir asadbhir vvā yadi tasya vaca{sa}nasya pramāṇāsaṅgato bhavaty arthaḥ tadā satsv apy eṣu viśeṣeṣu na kaścid viśeṣo vidyamāno pi viśeṣo <'>satkalpa eva | samvāde vā na te pramāṇapra — above l. 1
2. saṅgatārthena vacanena yat siddha$_{m}$ tat parasyaiva siddha$_{m}$ kin tu vādino pi siddham eva | tenāpi hi vādinā yat* pramāṇavad vacanam abhyupagata$_{m}$ tasmāt tadviśiṣṭa$_{m*}$ yadi vā yat pramāṇadṛṣṭaṃ vastu ta
3. tra kim vacasā pramāṇenaiva tad{v$^{?}$} abhyupagantavya$_{m*}$ | pramāṇañ ca ⊙ dvayor apy aviśiṣṭam ataḥ parasya{ra} yat siddha$_{m}$ tad vādino pi | yasmād apramāṇa$_{m}$ vacana$_{m*}$ tasmān nābhyupagamāt* na vacana¦
4. m abhyupagamya parīkṣā aparīkṣitasya pramāṇasamvādarahi⊙tasyā(bhyu)pagamābhāvād api tu parīkṣāyā eva sakāśād abhyupagamaḥ karttavya itis tasmād yasmā••rīkṣitasyaivābhyu¦
5. pagamaḥ / tasmān na paropagatena sādhanaṃ siddhiḥ kasyaci⊙t sādhyasyārthasya parīkṣita$^{?}$<••>pramāṇapariśuddhasya dvābhyām apy abhyupagamārhatvād aparīkṣitasya dvābhyām apy ana••pa¦ — below l. 7
6. gamāt | syād etat* nyāyyā pravṛttir īdṛśī kin tu kaścin mūḍho bhiniveśād āgama$^{\vee}$<m a>bhyupagacchati tadapekṣayābhyupagatasādhananimi{_}ttā parīkṣā kriyate | satyaṃ bhavatv abhyupagamāt* prā¦ — below l. 7+••
7. (māṇya)$_{m}$ yady abhyupagamaḥ syāt sa eva tu parīkṣākāle 'vaśyatyaktavya iti darśayitum āha | tad iti nirācikīrṣitadharmmāśrayasyāgamasya bādhanāya nirākarākaṇāya param uddiśya ¦

(D3b1; P4a2)

3b

1. sādhanasyokteḥ kāraṇāt tadeti yadā tasya bādhanam ucyate / tadā<'>sya niyamenāprāmāṇyaṃ tasmād aprāmāṇyāt tenāgamena yat siddha$_{ṃ}$ tad asiddham itis tasmāt tato 'pramāṇagamasiddhād asiddhā — above l. 1
2. t katham arthasiddhiḥ / syād etad vādina {sma} āgamo siddhas tenaiva tannirākarttavyadharmmādhikaraṇenāgamena ya āgamavān* prativādī tasya prativādinas tadāgamasiddha$_{ṃ}$ siddham eva / tad aya¦
3. m arthaḥ | yady apy asāv āgamo vādino na siddhas tathāpi ya¦⊙sya siddhaḥ sa cet(*) prativādī bhav{e}ati tasya tadāgamasiddha$_{ṃ}$ sādhanaṃ pratipattyaṅgam eveti tathābhūtaṃ prasiddhāgamaṃ prati¦
4. vādinam āśritya tadāgamasiddhasādhanopanyāse viro⊙dho na kaścid ity āśaṅkyāha | kasyeti ayam abhiprāyo na kaścid āgamaḥ | kasyacid abhyupagantavyatiriktena samba
5. ndhena samba••ndhī abhyupagamaś ca yady api vyāmohāt pūrvva$_{ṃ}$kṛta ⊙ āsī*tt*athāpi pareṇa saha yadaiva parīkṣāṃ karttukāmo bhavati tadaiva tasminn āgame 'nāśvāsa{sta}bhyupagama$_{ṃ}$ tyaja¦ — ••→tta
6. ti / tato yathā vādino siddhaḥ sa āgamas tadvat* prativādino py asiddhaḥ / kiñ ca tadāgamaprasiddha$_{ṃ}$ sukhādīnāṃ caitanyaṃ yadā pareṇa bādhyate tadā bādhyamānaḥ sa pramāṇena katham āgama¦
7. ḥ | etad ukta$_{ṃ}$ bhavati | abhyupagatāgamadūṣaṇa$_{ṃ}$ pareṇa kriyamā×ṇaṃ sahamāna eva parityaktam āgamasambandha$_{ṃ}$ nirākarttum ā<••••(s•ā)bhyupagama•••• hi ta>sya āgamasya dūṣaṇam ākarṇṇayann asaṃśayito nāma yatra ca saṃśaya¦ — bottom f. +(7)

(D4a1; P4b3)

4a

1. s tasya prāmāṇyābhyupagamatyāgo niyata/s tasmād yenāpi grahāt* parīkṣitukāmena tadabhyupagamo na parityas tenādūṣaṇaśravaṇaṃ sahamānena parityaktavyaḥ | abhyupagamavyatiriktam āgamasa
2. mbandha$_{ṃ}$ nirākarttum āha riktasyety a{ya}vayavasambandhavad āgamarahitasya guṇāś ca doṣāś ca tān apaśyataḥ | anenābhyupagamanibandhanābhāvam āha guṇadoṣadarśanena kaścid āgamo bhyupaga
3. ntavyaḥ kaścit parityaktavyaḥ sa cāya$_{ṃ}$ mūḍhaḥ svayaṃ draṣṭum aśakta⊙ḥ pareṇa pratipādyate | yadā ca pareṇa pratipādyamānam ātmānam abhyupagacchati tadaiva svecchayā kṛtam abhyupagamaṃ tya¦
4. jati | evaṃ {dva} tasya vilabdhā vibhaktāḥ keneme na kena⊙cid ity arthaḥ siddhāntā eva viṣamagrahā iva (du)stya-jatvād viṣamagrahāḥ vataśabdo nukampāyā$_{ṃ*}$ anukampanīyā hi vi
5. ṣamagr{e}ahaiḥ siddhāntaiḥ kṛtāveśāḥ pumāṃso nyāya$_{ṃ}$ prati⊙pattum asamarthā vilabdhāḥ puruṣārthād bhraṣṭā iti / ki$_{ṃ}$ *c*a tasminn āgame yac caitanyam ukta$_{ṃ}$ sukhādīnān tena viruddham acaita — ñca→ca
6. nyaṃ tasyābhyupagamaḥ kathaṃ tenaiva | ko virodha ity āha | tasya viruddhasya dharmmasyopagame karttavye 'neka<••> kālaviśeṣo darśitaḥ parābhyupagamakāle 'nena tṛtīyo bhyupagamapari¦ — below l. 7
7. tyāgakālo darśitaḥ | yady api nāma vyāmohād anenāgamasya prāmāṇyaṃ pūrvvam abhyupagata$_{ṃ}$ tathāpi parītukāmena tyaktavyaḥ | yady api dṛḍhābhiniveśāt tadā na parityakto dūṣaṇaśramaṇa¦

(D4b1; P5a4)

4b

1. kāle tv avasyatyaktavyaḥ | yad āha bādhyamānaś ca sa iti | atha tadāpy aparityaktaḥ evam api viruddhābhyupaga(m)e karttavye 'vaśyatyaktavya āgamaḥ | na hi tasya prāmāṇyam atyajaṃs tadviruddha¦
2. m artham abhyupagacchati tasmāt tasmiṃ kāle āgamas tyāgasyāṅgaṃ jātaḥ | tasya ca tyāgāṅgasya pratipattāv ayogyatvān na tenaivābhyupagamaḥ | yasmād yadaiva tyā{ṅga}gāṅgaṃ jāta āgamas tadaivāpra
3. māṇatayā ca na tataḥ pratipattiḥ | na ca yathā bīja$_{ṃ}$ ni⊙rodhābhimukham aṅkuraṃ janayati tadval liṅgam asiddhībhavat sādhya$_{ṃ}$ gamayati | yasmāl liṅgasya (s)ādhyārthanāntarīyakatva¦
4. ni{ka}<(śca)>ya eva sādhyapratipādana$_{ṃ}$ tena yadaiva tal liṅga⊙m asan niścitan t{e}adaiva tadrūpaniścayasāmarthyaprāptasya sādhyaniścayasya nivṛttis tasmād abhyupagamakṛtam api ¦ top f. +(4)
5. prāmāṇyam āgamasya naivāsti parīkṣākāle yataḥ si⊙ddhiḥ syāt* | kiñ ca tasya vādino bhyupagamād āgamaḥ saṃjātas taś cāgamāt sādhanadharmmo vyvasthāpitaḥ / tasmā¦
6. c ca vastusthitir ya˘<••>s tasmāt susthitāni vastūni ity upahasann a{pa}bhyupagamakṛtāt sādhanād yā siddhis sā asatkalpeti darśayati | ceti doṣāntaram api samuccinoti | puruṣecchayeti yady a below l. 7
7. bhyupagamād āgamas tataḥ sādhanadharmmas tataḥ puruṣecchayā hetur jātaḥ yadā ca punaḥ puruṣeṇāgamo nābhyupagamyate tadā hetvābhāsa iti puruṣecchāniba<••••>*n(dh)*ā hetutadābhāsatvavya¦ below l. 7, nā→ndhā

(D5a1; P5b5)

5a[1]

1. vasthā syāt | tato na kaścid idānīṃ hetur vastusthityā 'hetur vvā puruṣecchāyā anyathā tv asambhavāt syād etad yathā-ˇ<••••> puruṣasyecchā tataś cecchayā yad ahetutva$_{m}$ hetutva$_{m}$ vā tad vāstavam eve — above l. 1
2. ty āha | tasyā icchāyā vastuni yā vṛttis tasyā niyamābhāvāt | icchā hi na vastuni niyatavṛttiḥ kin tu vastunirapekṣā tadvaśāc ca vyavasthā na vāstavī syā{sa}t tasmād vāstavasya hetos tadā
3. bhāsasya cābhāvaprasaṅgān na paropagata$_{m}$ sādhana$_{m}$ kiñ cā⊙sato py arthasya kalpanānirmmitasya sādhanabhāvaprasaṅgān na paropagata$_{m}$ sādhanam iti darśayituṃ samuccinvann āha | sa¦
4. <n^{0} kha>t khalv apy artha iti pratyayāpekṣo niścayasāpekṣo na yo⊙gyatayā pradīpavad gamaka$_{m}$ liṅga$_{m*}$ kin tu sādhyanāntarīyakatayā niścīyamāna$_{m}$ vastusādhana$_{m}$ sad eva na punar asann a¦ — left margin
5. rthaḥ pratītimātreṇa sthitaḥ yataḥ pratītimātrakṛtā⊙t sādhanamātrāt paropagatena sādhanena siddhiḥ syāt tat pratītimātrakṛta$_{m}$ sādha{na}natva$_{m}$ naivāsti nanu ca sādha¦
6. nam arthapratītyupāya upāyaś ca heya iti ˆ<satā '>satā copāyena sann arthaḥ pratipattavyaḥ sādhyaḥ | iha ca yadi nāma utpattimattva$\underline{\text{ˇ}}^{?}$ <••> na nityatvam vā 'sad eva kin tu tasmād yat* pratipattavyaṃ tat^{0} ¦ — below l. 7+6; below l. 7
7. sad evety āśaṅkyāha | sato pīti | ayam abhiprāyaḥ | asato tyantam avidyamānasyārthasya yā pratipattiḥ sattādhyavasāyaḥ kutaścid vibhramakāraṇāt tān nātiśete tato na vi¦

(D5b1; P6a6)

[1] Possibly one *akṣara* with a number above *puruṣasye*° in l. 1.
One unallocated *akṣara* at the bottom of the folio, aligned with *asato* in l. 7: $\underline{\text{pa}}^{?}$ or $\underline{\text{ya}}^{?}$.

5b

1. (ś)e(ṣyati |) sa(to pi) pratipattir a(vastunā kalpa)nāsamāropitena kṛtā yā | tathā hi vibhramakāraṇāt* pratipattir utpadyate yā sā yathā sandigdhaviṣayā tadvad avastukṛtāpi sato rthasya sandi
2. gdha(viṣayā eta)• e(vā)••(viśe)•• darśayitu(m āha) | apratyayatvād apramāṇatvāt sākṣādarthagrahaṇa$_{m}$ vā pramāṇa$_{m*}$ pra-(tya)kṣaṃ nāntarīyaka(darśana)pūrvvikā cotprekṣā pramāṇam anumāna$_{m}$ (yā pun)aḥ
3. pratipa(ttir nna pratya)•••••• nān(t)•••(yakadarśanapū)rvvi$^{?}$-(kā) sā ¦⊙ khalv apramāṇa$_{m}$ bhavantī asato vibhramakṛtāṃ pratipatti$_{m}$ nātiśete / kiñ ca uktam asmāḥ yathā na kāryāt svabhāvād anu
4. pa(la)••(viśeṣā)••(dṛśyānupala)•āt pa(ra)(m anyat^{0}) pratipa-⊙tteḥ parokṣārthasam(b)andhinyā aṅgam asti tal (l)iṅga(ṃ) vas(tu)•••ā siddha(la)kṣaṇa$_{m}$ siddharūpaṃ parasyevātma(n)o pi •i(m) asiddha$_{m}$
5. (nāma | sy)ād etat pa(r)o nyenaiva (h)e<tu>nā pratipadyata ity ā⊙ha | pareṇāpīti | yady asau yuktinirapekṣas ta$_{m}$ prati kim iti •e(tu)r••ā(d)•ya(te) | (athā)•i••(ro)••••(nu)sārī below l. 7+5
6. yata(ḥ) pramāṇeṇaiv{e}a bodhayitum i(ṣṭ)o bhavataḥ sa kathaṃ sādhyavyabhicāriṇo nyasmād artha$_{m}$ pratipadyeta / tasmāt tri•• liṅge(ṣv a)nantarbhāvān na paropa(gata$_{m}$) ••••-•••i•i (‖) ••••••(ro)pagata$_{m}$
7. na liṅgaṃ tvayā pūrvvācāryaiś ca katha$_{m}$ paraiḥ parikalpitair ddharmmair ddharmmāntarasya prasaṅgaḥ kṛta ity āha | ya{di}s tv iti prasaṅgasādhane ca vyāpyadharmmam parasyeṣṭa(ṃ) dṛ(ṣṭv)ā vyāpako dharmmo ('niṣṭo) •i prasa

(D6a1; P7a1)

6a

1. ktaḥ ka(th)yate vyāpakam antareṇa vyāpyasyābhāvāt | yathā sāmānyāder anekavṛttitve iṣṭe 'nekatvam {i}aniṣṭam āsaṃ(jy)ate / ātmādeś ca satve kṣaṇikatvam asiddha(ś cān)eka••vṛtti-(tvā)••r vyā
2. (pyo dharmmo dharmmiṇo) siddhatvā(t t)at ku(t)o (vyā)pakadharmmaprasaṅgo na cāpramāṇaka$_{ṃ}$ vak(tu)$_{ṃ}$ yujyate | tasmād atra vyāpakābhāvād vyāpyābhāvo bhipreto vaktu$_{ṃ}$ sa ca vyāpākābhāvaḥ sā(mā)••••••••(bh)•
3. •••• (eva) tato bhipre(tasya gakatv)āt sa evā(tra) maulo he¦⊙tur ucyate na tu paraiḥ sāmānyādisiddhaye yo (h)etur upanyas(t)aḥ (sa mau)la iti pi(ṇḍ)ā(rthaḥ | yas t)• (pra)saṅga(ḥ) sa (i)ti (vakṣya)
4. (mānena sambandha)ḥ (k)īdṛśaḥ prasaṅgo (ya)theti / yathāya(ṃ) tathā¦⊙ ny(o) pi prasaṅga | ity arthaḥ deśa×ś ca kālaś cāvasthā ca tā eva viśeṣ(ā viśiṣyante 'nyābhya) ••(ti tā)•••i-••••••(kena) dra
5. vyeṇa (saha) ••sa••••••••••••deśādeś ca dra(vya)sya niya⊙tatvāt saṃsarggo pi niyatas tena saṁsarggeṇāvyavacchinnam aviśaṣṭa$_{ṃ}$ yat* svabhāvāntaraṃ tena viraha(ḥ) śūnyatvan tasya vā •i(ra)
6. •• (')••••••(smān niyata)••(pavyakti)sa••••āt svabhāvād anyasya svabhāvasyābhāvād iti hetvarthaḥ<ḥ> deśādīnāṃ viśeṣaḥ sambandh(ī) yasya dravyasya tenaikasmāt sa$_{ṃ}$sargginṇo niyatadeśāder a(nyen)a dra — in l. 6
7. •e••••(yo)••n•sa(mbhandha iti s)ā••••(sya sva)bhāvāntaravirahād anyenāyoga e˘<ka>syeti | eka$_{ṃ}$ hi deśāntarādiviśiṣṭena sambaddha$_{ṃ}$ deśa••dyantarasambaddhenānyena na yujyate na tv anekam iti | a — below l. 7

(D6b2; P7b2)

6b

1. nekasmin vṛttir yasyety anena prasaṅginam arthaṃ darśayati yo hy eko nekavṛttir iṣṭas tasyāyaṃ prasaṅga ity arthaḥ | bhavatv ekasya svabhāvāntaraviraho nyenāyoga ekasyeti <••••••••••••••>ty āha | tatheti ekasvabhā top f.
2. vasya bhinnā deśādayo yeṣāṃ dravyāṇāṃ tair yogena bhinnadeśair yogo nekātmakatvena vyāptaḥ tatraikatvasya nānābhāvena vyāpakena virodhād vyāpyenāpi nānādravyayogena vastuto virodho
3. sty eveti virod ity āha | tad iha vyāpakanānātvābhāvena ⊙ vyāpyasyānekavṛttitvasyābhāva ucyate | vyāptiḥ kuta iti ced ucyate | deśādibhedanne 'n{o}ekasmin vṛttaṃ bhinneṣu
4. deśādiṣu vṛttaṃ bhavati | nānādeśādivṛttasya ca viruddha-¦⊙dharmmasaṃsarggā{nna}n nānātvaṃ | tathā hi yasmin paricchidyamāne yad avacchidyate tayoḥ paraspareto nānātvaṃ vyavacchidya
5. mānasya vastutve 'nyathā tv ekabhāva eva na nānātvaṃ nī⊙lānīlavad bhāvābhāvavac ca | deśaviśeṣādheyatve kasyacit paricchidyamāne tādrūpyapracyutis taddeśānādheya¦
6. tvarūpāvacchidyate | yac ca yaddeśābhāvāvyabhicāristhitam* rūpa{va}n tat t{e}addeśānāhitatvāt tadrūpapracyutimad atas tat* parihṛtyābhimat{e}adeśādheyatvaṃ paricchidyate | ekadeśasa¦
7. mbaddhañ ca rūpam* {_} deśāntarābhāvāvyabhicāristhitam* | anyadeśavyacchedena tasya deśasyāvasthānād ataḥ tatparihāreṇa deśāntarasambaddhatvaṃ paricchidyata iti | taddeśānyadeśa¦

(D7a3; P8a5)

7a

1. yos taddeśādh{i}eyatvānādh{i}eyatve virodhinī tato yad ucyate | taddeśatvam apratiṣ̲[?]idhyaivānyadeśatva$_{ṃ}$ samuccīyate taddeśaś cānyadeśaś cānyam iti | ekasya ca vidhiniṣedhau virodhinau nā
2. nābhūtayoḥ samuccaya iti tan nirastam ekadeśasthatvasyānyadeśasthatvaparihāreṇāvasthānāt | evam avasthāntarasambandhe py unneyo virodhaḥ | kālāntarasambandhe tu bhāvābhāvābhyāṃ ¦
3. sphuṭa eva virodhaḥ | deśādikṛtañ ca virodhan darśaya¦⊙tā deśādiviśeṣaṇopādān{ā}aṃ kṛtam itarathā nānāsvabhā{bha}-vābhāvād iti etāvad ucyeteti nānāde¦
4. śādivṛttatva$_{ṃ}$ viruddhadharmmasaṃsarggeṇa vyāpta$_{ṃ}$ sa ca nānā⊙tvam iti nānātmakatayāpi vyāpyate × iyañ ca vyāpakānupala{ya}bdhiḥ prasaṅgaviparyayahetuḥ siddhatvāt* prasa
5. ṅgahetus tv ata evonneyo y{ā}ad anekadeśādivṛtti tad a⊙neka$_{ṃ}$ tathā ca sāmānyam ity aneka$_{ṃ}$ syān na cānekam iti prasaṅgaviparyayo 'nekatvābhāvamātra$_{ṃ}$ cāsaty api sā¦
6. mānye siddham ata evokta$_{ṃ}$ tadabhāvāt tatrāvṛtter nnāvaśyam ihāśraya iṣṭa iti paraparikalpi{ta}taiś ca yaḥ prasaṅgo na sa svata(ntr)aḥ karttavyo hetor asiddhatvād api tu prasaṅgaviparya¦
7. yaniṣṭha iti darśayitum unneya$_{ṃ}$ prasaṅgaviparyayam udāhṛtyodā{ta}harttavyaḥ prasaṅg{e}a unnīyamānaṃ kṛtaḥ | prasaṅgaprayojanam āha | sa prasaṅga ekasya vyāpyasya dharmmasya nānāvṛ¦

(D7b4; P8b7)

7b[2]

1. ttitvasyopagame 'parasya nānātvasya vyāpak{e}asyopagamadarśanāya tasya ˇ<••> vyāpakasyānabhyupagame ubhayor vyāpyavyāpakayor nnivṛttir iti viparyayārthaḥ | ata eva nāyaṃ prasaṅgahetur i — above l. 1
2. tarathānekavṛtter anekātmatva$_{ṃ}$ sāmānyasyeti svabhāvo viparyaye vidhāyakaḥ syān na nivarttaḥ tataś cāyam asaṃgatārtho granthaḥ | ekopagama ityādir iha hi vidhyarthaˇ<•• > prasaṅgo nivarttakaḥ — above l. 1+2
3. prasaṅgaviparyaya ukta iti | yo py ekasvabhāvatvam eva svabhā⊙vāntaravirahād upalakṣita$_{ṃ}$ matvā{pya} vyāpakaˇ$^{\text{GLOSS1}}$viruddhopalabdhi$_{ṃ}$ karoti tasyāpy a{ha}ya$_{ṃ}$ grantho nātiśliṣṭārthaḥ | ta¦
4. syāpi hy anekavṛttitve ekatvābhāva iti / ekatvaviro¦⊙dhināneka tvena vyāptasyānekavṛttitvasyopalabdhiḥ prasaṅgaviparyayaḥ / tatra ca nobhayor ddharmayoḥ vidhir vvā niṣe¦
5. dho {ye}<•ā> yenāyaṃ granthaḥ suśliṣṭo bhavet* tasmād vyāpakānu¦⊙palabdhir iyam akṣarārūḍhā prasaṅgaviparyayahetuś ca | kasmāt punar vvidhau pratiṣedhe ca dharmmayor avyabhicāra ity āha | vi¦ — top f. +••
6. vekasyeti pṛthagvarttanasya naikasmād vyāpakād vyāpyaṃ pṛthagvarttitum utsahata ity arthaḥ | kasmād evam ity āha | tasyāvyāpyasyānyatra vyāpake dharmme pratibaddhatvād vastuta iti svabhāvena tādātmya
7. tadutpattilakṣaṇena yan nāma traya svabhāvena pratibaddhaṃ tat tato nyatra katham varttet* | evañ ca bruvatā aprasiˇ$^{\text{GLOSS2}}$ddhapratiba{ddhā}<ndhā>bhyāṃ na prasaṅgo na viparya ity uktaṃ bhavatīdānīm iti | yady ayaṃ prasa — below l. 8+7

(D8a4; P9b1)

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[2] GLOSS1 below l. 7: vyāpakaviruddhopalabdhiḥ prasaṅgaprayoge | viparyaye viruddhopalambhaḥ |
GLOSS2 below l. 7+7: anvayavyatirekābhyāṃ

8a

1. ṅg(e) {na viparyaya} ity ukta$_{m}$ <dharma ihāpi sāmānya>syāne- top f.
   kavṛ̥ttyabhyupagame nānātvābhyupagamārthaprasaṅge eka-
   syāsambhavi yad{e} anekatvan tasya pratipattiḥ prasaktā |
   kathañ caiṣā syād iti param āśaṅkyāha | na kevala
2. m ekasyānekatvam asaṃ{_}bhavi so pi dharmmo nānāde-
   śādidravyavṛ̥ttir nnāma tatraikasmin sāmānyādāv asambhavī
   yas tena nānātvenaikāsambhavinā vyāpta/s tasmāt tasya
   vyāpyasyānekadeśasthatva¦
3. syābhyupagame paro nānātvākhyo niyatā prāptir asye¦⊙ti
   nivārayitum aśakyaḥ | etad ukta$_{m}$ bhavati na vayaṃ brūma
   ekatvasyānekatvam avaśyam evan tu brūmo nekatvavyāpta¦
4. sya sambhave vyāpakasambhava eṣitavyo vyāpakābhā-
   v{o}e ¦ ^<vā> ⊙ vyāpyābhāva iti | nanu yady api dharmmayor below l. 7+5
   nnivṛ̥ttir darśayitum iṣyate / tathāpi prasaṅgahetor asiddhiḥ /
   yac cāneka
5. tva$_{m}$ pratijñāta$_{m}$ tasyāpy abhyupetenaikatvena bādhā ādi-
   ⊙gru?haṇād bahuṣv ekākārapratyayadarśanā{na}numitam
   ekatvam ato numānabādhā / avayavidravya ca sthūlatva$_{m}$
   pratyakṣa¦
6. siddham ataḥ pratyakṣabā<dh(ā)> gṛ̥hītā / kutaḥ svayam below l. 7+6
   ātmanas tasya vādino bhyupagamāntare viruddhābhyupagame
   vasthānāt | bauddho hi sāmānyābhāvavāde sthitaḥ prasaṅga-
   sādhanam āha ¦
7. tadāśrayāsiddher asiddham anekavṛ̥ttitva$_{m}$ nāma hetuḥ |
   pūrvvañ ca prasaṅgahetau siddhe paścāt* prasaṅgaviparya-
   yaḥ karttu$_{m}$ śakyate nāsiddhe | tathānekavṛ̥ttitve gṛ̥hyamāṇe
   sāmānyavāda

8b[3]

1. āśrito bhavati tatra caikaṃ sāmānyam iti anekavṛttitvāt̤ pratijñāyamānasyānekatvasyābhyup<e>{ga}<ta?>tenaikatvena bādhā tad evaṃ hetvasiddhāv abhyupagamāntaraṃ sāmānyābhāvavādaḥ | abhyu¦ — above l. 1, above l. 1
2. petabādhāyāṃ tv ekatvavādaḥ | tatra dvividham apy abhyupagamāntarāvasthānaṃ nirākarttum āha | neti āgamārthasya parīkṣākāle kasyacid āgamānta*r*asya anabhyupetatvād ayaṃ hi samīkṣā¦ — sa→ra
3. kārī vaiśeṣikāgama$_{ṃ}$ nirūpya tyaktvā prayojanābhāvā⊙t* | na punas tatparīkṣāyāṃ yatnam avadhatte 'nirūpya cāgamāntare sambhavati śuddhārthe naiva bauddhāgama*ḥ* pratipanno ¦ — $_{ṃ}$→$_{ḥ}$
4. yenābhyupagamāntarāvasthitaḥ syād yadi na viruddhābhyupaga⊙masthaḥ kathan tarhi tad vāviruddhaṃm• anekatva$_{ṃ}$ sāmānyasya prasaṃjayatīty āha | sa vādī yam artha{••}<••>nekavṛttitva$_{ṃ}$ nāma taṃ — below l. 7+••
5. pratipadyamāno vyāpyadharmmaśravaṇād vastunaḥ sāmarthyād a⊙nyathānupapatter ddharmmāntaravacanam apekṣya tvarita iva vyāpakam anekatva$_{ṃ}$ pratipadyate | yathā pradīpasya prabhām a
6. ṅgīkāryamāṇaḥ tadaiva kāryakāraṇabhāvāt kāraṇam aviśikhārūpaṃ pradīpam abhyupagacchati tadvat tasmād āgamārthasya vyāpakavataḥ pratipattiḥ sā na tv abhyupagamāntareṇa nirākaraṇaṃ
7. katha$_{ṃ}$ pratipattir eva / sā <|> yāvatā yam artha{va}<••>sau pratipādyate / tato nyam api pratipādyata ity āha | sa hīti yasmāt sa evāsyābhyupagamakālaḥ / tasmāt tatrābhyupagamakāle yuktivaśa — in l. 7, below l. 7

(D9a3; P10b4)

[3] Possibly one *akṣara* with a number at the top of the folio, aligned with °*ānekatvasyā*° in l. 1.

9a

1. d anyathānupapatter yāvānārtha ekasminn abhyupagamyamāne abhimukhībhavati sa sarvvo na tu kaścid ekatyāge vā sarvvatyāgaḥ | etad ukta$_{m}$ bhavaty abhyupagamakāle parīkṣya prekṣāvatā yu¦
2. ktyārtho bhyupagantavyo na ca vacanamātrād vyāpyañ ca vyāpakā{bhā}vi{_}nābhāvi tato sau tam eva yuktyā pratiyaṁs tannāntarīyakam anyam api pratyeti | tata upadiṣṭapratītir eva sā tādṛśī
3. dvitīyapratipattyapekṣaṇī nādhikārthapratipattir i¦⊙ nāsiddhir abhyupagamāntarānavasthānāt tasyaiva ca sāmānyasya abhyupagamyamānatvān nābhyupetabādhā dharmmāntarasyā
4. dyāpy anabhyupagamatvāt* | evam abhyupagamāntarābhāvā⊙n nāsiddhyādayo pi cābhyupagamāntarāvasthāne pi nāsiddhyādayaḥ | kuta ity āha | dharmmayoḥ sambandhasya kathanāt* |
5. yady evam anekavṛttitvam idam apy anekatvam api | ane⊙katvābhāve vā ubhayam api na syād ity evaṃ dharmmayor avyabhicāraḥ pradarśyate 'yam artho na kaścid dharmmaḥ sādhanaḥ
6. sādhyo vā niyata ucyate yenāsiddhir abhyupetabādhā ^<vā> syād api tu dvāv api dharmmau sandi{dhe}gdhau darśitau yadi evam iti sandehenābhidhānā{va}d iti | yat punar ukta$_{m}$ pūrvva$_{m}$ prasaṅgahetuḥ si — above l. 1+6
7. ddha eṣṭavya iti tad ayukta$_{m}$ | niścāyako hi siddha iṣyate | na ca prasaṅgahetor nniścaya iṣṭo pi tu sambandhaprada{na}rśanamātra$_{m}$ tac chandehe pi śakyam iti / kadā tarhi prasaṅgahetor asiddhatā¦

(D9b3; P11a6)

9b

1. doṣa ity āha | ekānto niyato bhāvas tasya parigrahe sādhanasya sādhyasya vā syād asiddhyādidoṣaḥ | kathan tarhi prasaṅga-viparyaya aikāntiko gṛhyate ity āha | na vaikāntaparigrahe pi do¦
2. ṣaḥ satīti siddhe hetau avastuni ca sāmānyādāv anekatvā-bhāvaḥ siddhaḥ | na kevalaṃ viparyayahetau siddhe na doṣo 'pi tu prasaṅgahetāv api | yathā nityavādibhir abhyupetena satvena śa
3. bdasyānityatvaprasaṅgaḥ kriyate | kathaṃm abhyupe-t{e}anaika¦⊙tvādinā viruddha$_{m}$ śakyaṃ pratipattu$_{m}$ yato bhyupagamāntarāvasthāne py ekāntaparigraho na duṣyed viparyaye prasaṃge ca kvaci
4. d ity āha | yuktyāyātasyāvaśyam iti | tadaparigrahe 'nya⊙sya parigrahayogyasyābhāvād āgamo pi hi yuktiyukta iti kṛtvā gṛhyate tathānyo pi grāhya eva | nanu ca yatrābhyupaga
5. māvirodhaḥ sa grāhyo yuktyābhyupagamena tu viruddhena yu⊙ktir bbādhyata ity āha | na ceti vakṣyā(m)aḥ pakṣa-lakṣaṇaprastāve | yadi (y)asya hetuḥ siddhas tasya parigraho nyāyyaḥ katham asi
6. ddhenābhyupagatamātreṇānekavṛttitvenānekatvaparigraho 'vaśyakartta ukta ity āha | abhyupagata ekadharmmārtho yena tasyāvaśyam eva yaḥ parābhyupagamaḥ sa yuktyaiva kṛtaḥ dṛṣṭe vyā
7. pye vyāpako 'nyathānupapattyā yathāṅgīkarttavyas tathāsti-tvenābhyupagatam apramāṇakam abhyupagamayati vyāpa-kam avaśyam ity arthaḥ | yadi siddhe hetāv ekāntaparigraho niścayākhyo nānyathā ki

(D10a3; P12a1)

10a[4]

1. m aniścayāṅgena sambandhapradarśanena kṛtenānyena vā | niśc{ā}ayāṅgam eva hi bruvāṇo 'vadheyavacano vāty āha | asati tv iti | mūle ārambhe bhava ārambhanimitta$_{m}$ yadarthaṃ {sva} prasaṅgaḥ sa maulo
2. vaśyam eva hi prasaṅgaṃ kurvvato rthaḥ kaścin niścāyayitum iṣṭo niścayaś ca siddhahetunimitta iti yas tatra siddho hetur iṣṭasya vyāpyavyāpakabhāvasya sādhanabhedaḥ | yad anekavṛttiṃ tad aneka¦
3. m iti vyāptipradarśanamātram api bā{va}<dha>kasya pramāṇasyākṣe¦⊙pāt sādhana$_{m}$ prasaṅgadvāreṇāpi tv ākṣipyate dhābakam ity anyo ya$_{m}$ sādhanaprakāraḥ | tatreha maulo hetuḥ prasaṅgaviparya — above l. 1+3
4. yaḥ / kvacit tu na prasaṅg{o}e nāpi viparyaye hetur maulo si⊙ddhatvād yathā kaścit brūyād yady eka$_{m}$ sāmānyam ekatvād anekatvād anekavṛttir na syāt | anekavṛtti ca tasmād eka$_{m}$ na bhava
5. tīty atra prasaṅge vyāpakaviruddhopalabdhir vviparyaye ca ¦⊙ viruddhavyāptopa̲̲alabdhir asiddhā | tathā yadi dvitīyasvabhāvarahitarūpaṃ sāmānyam ekadeśādinā ekena sambadhyate |
6. nānādeśādi vānekena sambadhyate | tasmād anekasvabhāvam ity atra dvāv api svabhāvahetū / asiddhāv evaṃprakāreṣv apyenekavṛttitvam anekatvena vyāpta$_{m*}$ sādhyate saṃpragatadviparya{ya}
7. yābhyāṃ vyāptau siddhāyā$_{m*}$ vyāp{ā}akānupalabdhir evāparo maulo hetur upapl{u}a{te}<va>te | na tv asiddhena prasaṅgahetunā viparyayahetunā vā / abhyupagamaviparīta$_{m}$ sādhyate / yatra hetunā ni — bottom f. +7

(D10b4; P12b5)

[4] Marking (*akṣara*?) in the bottom left corner.

10b

1. ścitenaiva prayojanaṃ syād dhetoḥ pramāṇābhāvān nāpy asādhanāṅgavacanam anenāpi prakāreṇa vyāpyavyāpaka-bhāvasā(dha)napramāṇākṣepāt[0] maulasya hetor iti | ihāpi sāṃkhīye prayo¦
2. ge saṃkhyena hetor utpatter anityatvasya vā 'siddhatvāt[*] | prasaṅgaviparyayeṇānityatāyā utpatteś ca niṣedhaḥ kriyata iti yadi mataṃ na k{{i̲}}aścid evam iti | sukhādayo hi na sāṃkhyaiś ceta¦
3. nā iṣyante {bai}<bau>ddhaiś cotpattimanto 'nityāś ceṣyanto̲e | top f. +(3)
⊙ tat ka evaṃ kuryāt̲ na cecchāpi śakyam eva$_{\underline{m}}$ karttu$_{\underline{m}}$ kuta ity āha | prasaṅgavipary{e}ayo sādhane tayor agamakatvāt̲ | n{u}anu
4. ca niṣedhe prasaṅgahetor ggamakatva$_{\underline{m}}$ neṣyata eva | satyaṃ ⊙ maulahetuvyāptisādhane tu gamaka iṣyate / tatrāgamaka ucyate 'gamakatva$_{\underline{m}}$ kutaś caitanyenotpattyanityayo¦
5. r vvirodhasyāsiddher evaṃ hy acetanatvenaite vyāpte syā-¦⊙tāṃ yadi caitanyenānayor vvirodhaḥ syān nānyathā viro-dhasiddhis tarhi kuta ity āha | ekasya dr̥śyasya vahner bhāve ¦
6. 'vikalāni kāraṇāni yasya tasya prāg itarasannidhānād bhavataḥ prabandhena pravarttamānasyābhāvād virodhaḥ sidhyati parasparasya parihāreṇa vyavacchedena sthita$_{\underline{m}}$ lakṣaṇaṃ rūpaṃ
7. yasya tadbhāvena ca virodhaḥ sidhyati dvitīye paricchede vistareṇaitau virodhau vyākhyātau na cāya$_{\underline{m}}$ dviprakāro pi virodhaś caitanyasya hetubhyāṃ saha sidhyati | tasmād āgama¦

(D11a5; P13a8)

11a

1. kau prasaṅgaviparyayahetū <|> bhavatas tarhi kathaṃ gamakāv ity āha | ekasya tv iti | yathokta{ṃ}saṃsarggā{{_}}vyavacchinnaṃ yat svabhāvāntaraṃ tena virahād eva bhinnā deśādayo yeṣāṃ dravyāṇāṃ tai — above l. 1
2. r yogābhāḫvaḥ | kutas tad iti svabhāvāntarābhāvasya tadbhāvasya cānyonya˘{he}tu{bhyā$_{m*}$}<••••(cche)>dena sthita$_{ṃ}$ rūpa$_{ṃ}$ tatvena virodhāt | nānādeśādiyogo hi pūrvvavan nānatvena vyāptaḥ | — top f. +••
3. ekasya ca nānātvābhāvo nānātva$_{ṃ}$ cānekavṛttāv astī⊙ti gamakaḥ prasaṅgas tadgamakatve{na} ca viparyayahetur api gamaka ukto bhavatīti punar nnoktaḥ | etam eva prasa¦
4. ṅgārthaṃ pūrvvācāryaprasaṅgeṣv api darśayati / pratisidhya⊙te 'nenety avavinaḥ pratiṣedho grantha ādir yeṣā$_{ṃ}$ sāmānyapratiṣedhādigranthānāṃ teṣu / tathāvidhasye¦
5. ty ekasya anekavṛtter athā<'>bhyupagate ˘<śāstre> śāstrabādhana<••>bhyu⊙pagate dhikaraṇābhāvāt* kadā niṣedhaḥ | siddhāntopagamasyāspadeṣu vicāreṣu prakṛteṣu satsv abhyupa¦ — below l. 5, below l. 7+5 in l. 5
6. gamakāle niṣedha ity arthaḥ | anyatheti teṣv asatsv abhyupagamya vicāraḥ syāc chāstrasiddhāvayavigrahaṇāt tasya cāyogāt te(ṣ)v eva satsu niṣedhaḥ | nanu ca taduktārthaparigraha
7. s tadabhyupagamakāle <|> na tadarthaniṣedha ity āha | anekavṛttitvasyābhyupagama ekatvasya tyāgāvināmāvī yatas tasmād ubhayadharmmaniṣedhaḥ | abhyupaga{dva}madvāreṇaivāyam ī — below l. 7

(D11b6; P14a2)

11b

1. dṛśo niṣedhas tenābhyupagamakālabhāvīty arthaḥ | ekopagamo 'parityāgo vā śāstraṃ vinā kuta{ḥ} ekāneka*v{ya}ṛ*ttyor virodhed etadutadukta$_{ṃ}$ bhavati | anayor ddharmmayor nnānātva$_{ṃ}$ vastu — vya→v{ya}ṛ
2. ny eva siddha$_{ṃ}$ śāstropagamakāle nugamyate / ekopagamāparityāgābhyāṃ / na tu tau śāstraprasiddhāv iti ‖ svaśabde vyāvarttyam ākhyāyārthaśabde darśayitum āha | anarthaḥ kīdṛśaḥ kalpan{ā}ayā <••> — right margin
3. māropitaḥ pakṣasapakṣayor anyataratvaṃ | tatsamudā⊙yaikadeśatva$_{ṃ}$ / katham punaḥ pakṣasapakṣānyatarabhā••vaḥ kalpanāropito na hīti yasmād anityatve sādhye śabda¦
4. ghaṭayor yā nityatve vā sādhye / śabdākā{ra}<śa>yor yā sā na ⊙ vastuniṣṭhā anyataratva••vayavatva$_{ṃ}$ pratyāsattiḥ / kīdṛśī tarhīty āha | va{sta}ktur vvivakṣ{ī}ayā kṛtā kutas tasyā vi — above l. 1+(4)
5. vakṣāyā abhāve vivakṣitasya pratyāsannatayā ita⊙rasya cāpratyāsannasyāsat(t)iviprakarṣayor abhāvāt* | tāvad dhi ghaṭaḥ pratyāsannaḥ śabdasya ekasamudāyāvayava¦
6. tvāt* | viprakṛṣṭañ cākāśaṃ tat(*)samudāyāˆ<(t*)> bāhyatvād yāvad anityatva$_{ṃ}$ sādhayitu$_{ṃ}$ vivakṣyati ˆ<nityatva$_{ṃ}$ s?ādhayitu$_{ṃ}$ vivakṣya?ḥ> tadā tayor āsattivipra{ya}karṣau vinivarttyete | syād etad vastusvabhāvo pi nivṛtti — below l. 7+(6) / bottom f.
7. dharmmety āha | vastusvabhāvatve cāsattiviprakarṣayoḥ punaḥ paścād vivakṣ{y}āntare nityatvaviṣaye sati ghaṭo viprakṛṣyate | ākāśaṃ pratyāsīda*ī*{tī}dṛśyāḥ parāvṛtteḥ tayo¦ — ••→tī

(D12a6; P14b4)

12a

1. r ayogād ayam artho vastusv{ā}abhāvo nivarttatāṃ kāmaṃ na tu vivakṣāmātreṇa tasya nivṛttir yuktā vi*v*akṣāpratibandhābhāvād vastusvabhāvānām iti | kiñ ca yadā dvābhyāṃ yugapa{da}t* paraspa¦ ka→va
2. raviruddhe <ni••••>nityatve sādhayitum iṣyete tadā sa eva ghaṭaḥ pratyāsanno viprakṛṣṭaś cākāśam api na ca yugapad ekatra vastuni viruddhayor gguṇayor āsattyanāsattyor upasaṃhāraṃ yogas ta above l. 1+(2)
3. smād vivakṣākṛtāv āsattiviprakarṣau | yata evaṃprakā⊙rāḥ karttuḥ sādhanavākyasya icchāmātram anurundhanti tasmān na vastunaḥ svabhāvāyat(t)ā bhavanti / kuta ity āha | vastu
4. na evaṃ / icchāmātrānurodhenāvṛtter anavasthānāt* ¦ ⊙ anicchāvṛttivastv iti pratyakṣasiddham i{ra}tarathā hi na kaścid daridraḥ syāt* tasmān na tata icchāghaṭitāt pakṣa¦
5. tvāder vvastunor bbāhyasya niścayaḥ kutaḥ vastusvabhāva¦⊙yor āsattyanāsattyor asiddheḥ siddhau syād arthasiddhiḥ yatheti yādṛś{y}aṃ rūpaṃ sādharmmyaṃ viṣāṇitva$_{m}$ na vyabhicarati ¦
6. tādṛśaṃ kvacit piṇḍaviśeṣe samīkṣya eṣa piṇḍa iti dharmmī piṇḍaḥ viṣāṇitva$_{m}$ sādhya$_{m}$ gogavayayor anyataratvād iti hetuḥ / tatra sādharmmyaviśeṣaḥ gogavayasamudāy{o}ai?ka
7. deśatva$_{m}$ vāstavaṃ pratyakṣ{e}am eva tena sidhyaty eva viṣāṇitva$_{m}$ | atha punar iti | vivakṣitatva$_{m}$ vivakṣayā viṣayīkṛtatva$_{m}$ siddha$_{m}$ nānyataratvam iti | anayor bhedo vivakṣārūḍhañ ca

(D12b6; P15a6)

12b

1. rūpaṃ vivakṣāmātrasattvāt* sidhyati </> vāstav eva hetau siddhe vivakṣārūḍhasiddhyā bāhyo rthaḥ sidhyaty abhedādhyavasāyena na tv iha | tad āhārthaśūnyam iti tato hetor nna bāhyasyā in l. 1
2. rthasya siddhiḥ | nanu ca yathāvastu vaktur icchā | tat katham asiddhiḥ vastuni vr̥tter nniyamasyābhāvāt | kuta etat tathā hīti | aśakyadarśana$_{m}$ eva$_{m}$ draṣṭum aśakya$_{m}$ pratyakṣeṇa viruddham iti
3. yāvat kin tad yatra tasya vaktur icchā tatra vastubhāva i⟨⊙⟩ty etad aśakyatve ca vyāpter icchāyā vastubhāvenāsiddher icch{ā}ayā vastuno vyabhicāraḥ | etena vivakṣitatv{e}a⟨
4. nirāsena mamopagamād ityādayo n{e}a hetava i⟨⊙⟩ti vyākhyātāḥ | āgam{e}adr̥ṣṭāś ca | icchākr̥tasyāstu nirāsaḥ āgamasiddhasya tu katham vacanasyeti | āgamo va
5. canātmakaḥ | icchādhīna icchā ca na vastunibaddheti ni⊙rāsaḥ | kalpaneti kalpanāropito dharmma āgamaś ca tau tayor eva kartur icchām anurundhāte | vastu cecchām anta⟨
6. reṇa bhavati | atas tad iti kalpanāgamakr̥tā bāhyavyabhicāriṇaḥ || nanu {sā} sādhy{ā}am api svadr̥ṣṭa$_{m}$ sādhanaṃ ca tat katha$_{m}$ svadr̥ṣṭaśabdena sādhanam eva gr̥hyata ity āha | sāmarthyāt trirūp({}ā(})a
7. li{<u>kh</u>}ṅgākhyānaṃ sādhanam ity ukta$_{m}$ | {va} pakṣavacana$_{m}$ na sādhanam iti | svadr̥ṣṭārthaprakāśanam anumānam ity ukta$_{m*}$ trirūpaliṅgākhyāna$_{m}$ cānumāna$_{m}$ na sādhyavacanam iti sāmarthyaṃ | katha$_{m*}$

(D13a7; P15b8)

13a

1. na sādhanaṃ pakṣavacanaṃ yataḥ sākṣāt pakṣahetvor vacanayor nārthe śaktir asti | arthād arthasya gate<r̲?> kāra{ra}ṇāt* tatas tayoḥ svataḥ svarūpāt sādhanatvavyavasthā nāsti | arthād arthagatim ā above l. 1
2. ha | artha eva nābhidhānaṃ sambandhād avyabhicāro niyamas tasyābhāvād dhīti yasmāt tato na svataḥ svarūpād eva sādhanam arthasiddher vvacana$_{ṃ}$ | kiñ ca yady asya sādhananan tatas tasya niścayaḥ pakṣa
3. vacanāt tu sādhyasya saṃśayo dṛṣṭo na niścayaḥ | asādha¦⊙natva$_{ṃ}$ prati pakṣavacanasya hetuvacanād aya$_{ṃ}$ viśeṣaḥ tuśabdāt sādhyasyārthasya / abhidhānāt pāramparyeṇāpi
4. nāla$_{ṃ}$ pratipatti$_{ṃ}$ karttu$_{ṃ}$ tasmān na sādhana$_{ṃ}$ pakṣoktiḥ | ⊙ hetuvacanan tu śaktasya sūcaka$_{ṃ}$ smaraṇanibandhanaṃ tenānumānaṃ bhavet | etad eva vivṛṇvann āha | nāpīti sā
5. dhyasyaiva sandigdhasyābhidhānāt | yadi ca tāva*t*ā niśca⊙yaḥ syād dhetu$_{ṃ}$ vināpi bhavet hetuvacane pi tasyaivābhidhānāt hetuvacana$_{ṃ}$ śaktasyāvyabhicāritvāt s*ā*{ṃ} ••→tā saṃ¦→sā{ṃ}
6. dhyād anyasya vācaka$_{ṃ}$ tasmāt sādhanam upacāreṇeti sādhanasmṛtihetutvāt sādhanatvopacāro vacasi | yadi sākṣād asādhanasya tatsmṛtihetutvāt* sādhanatv{ā}an tataḥ pakṣa¦
7. vacanā{he}<(d dh)e>tuvacasaḥ pravṛttes tad api śaktasmṛtihetutvena śakta$_{ṃ}$ sādhana$_{ṃ}$ | prāk tāvat pratipattā saṃśete śabdo nitya āhosvid anitya iti saṃśayena jñātukāmo bhavati ta¦ bottom f. +7

(D14a1; P16b2)

13b

1. smāj jijñāsor hetuprayogaprastāvo 'bhilāṣātmakaḥ pravartta-
te tato hetuvacanam ataḥ saṃśayajijñāsāprakaraṇeṣv anu-
mānatvaprasaṅgas tebhyo hi hetuvacanapravṛtter atha vaca¦
2. nam evaikaprayukta$_{ṃ}$ parā<••>numānam evam api yadā sa above l. 1
eva vādī vakti kaścid āha {mi}<ni>tyaḥ śabda i{smā}<(ty top f., top f.
a)>smād vādinā prayuktāt sa$_{ṃ}$śaye sati pārśvasthasya tanni-
vṛttaye sa eva vādī hitakā
3. maḥ pratipakṣasyānityatvasya hetum vakti ity asti sa⊙mbhavas
tasmāt tad api pakṣavacana$_{m*}$ tena hetuvacanena sahaika-
puru(ṣ)ādhikaraṇa$_{m*}$ sādhana$_{ṃ}$ yato tiprasaṅgas tasmād a
4. ntara$_{ṃ}$gam avyavahitatvāt tatra ca trirūpe liṅge smṛte¦⊙ḥ
samādhāṭṛtva{pra}m antaraṅgam eva hetuvacasi | ayam
artho jñāto rtho gamako na pradīpavad yogyatayā tato ye¦
5. na vacanena sa cetasi niveśyate tat sādhanaṃ nānya{de}⊙d
iti | akhyāpite pi hetuvyāpāraviṣaye hetor vyāpārasyāsambha-
vāt tat^{0}khyāpanād eva sāmarthya$_{ṃ}$ pa
6. kṣavacanasya na tu śaktasmṛtikar{ī}aṇād atreti | yathā hy
asati gamye na gamako hetus tathā 'sati saṃśayite prati-
pādye tataḥ saṃśayādiṣu sādhanatvaprasaṅga iti yad ukta$_{ṃ}$
tad i
7. hāpi tulyam atha vacanam evaikaprayuktam anumānam
evam apy anena viṣayakhyāpanena vināpy arthād viṣayo
gamyate | yāvān ityādinā vyāptivākyenānityatvaniyata$_{ṃ}$
kṛtaka¦

(D14b2; P17a4)

14a[5]

1. tva$_{ṃ}$ darśayitvā kṛtakaś ca śabda iti pakṣadharmmoktyā śabde darśitam itīdam eva sāmārthyaṃ tat tasmād avaśyaṃ na nirdeśyaḥ | tena ca pakṣaṃ vinā gamya gamakatvena pakṣasyānuktāv api ¦
2. siddher apratibandhād yeṣām eva trayāṇāṃ ˇ<rūpāṇā>m anuktau siddhipratibandhas teṣv evānyatamasyānukti nyūnātāsādhanadoṣaḥ | tannirdeśasya nāntarīyakatvam avyabhicāritva$_{ṃ}$ tasyābhā above l. 1
3. vāt | tena vināpi sādhanatvān na vākya{$_{ṃ}$} <vācyaṃ> vācyan na tu sā¦⊙dhanāvayavatvāt* kin tu sādhyasya prakṛtasya viparyayo sādhyatvam asādhyatvasyāprakṛtasya ākāśaguṇatvasya above l. 1
4. viparyayaḥ sādhyatva$_{ṃ}$ tena viparyayeṇa yuktāyā vipra¦⊙tipatter darśanāt tasyā nirāsāya / svarūpeṇety anumeyasya sādhyasya svarūpaṃ tena sādhyatvena ya iṣṭaḥ sādhya¦
5. tveneṣṭo pi yadā sādhanatvenoktas tadāpi na pakṣa ¦ ⊙ ity evaśabdaḥ svayam ity ātmana i(ṣ)ṭo 'nirākṛtaḥ pratyakṣādibhir atra pakṣalakṣaṇe svarūpañ ca nipātaś ca ¦
6. iṣṭañ ca svayañ ca svarūpapadārthānām upādāne svarūpanipāteṣṭasvayam* iti vākyam bhavati | etāny eva padāni taiś caturbhiḥ svarūpanipāteṣṭasvaya$_{ṃ}$padair asiddhasyāsādhana
7. syārthoktasya vādyabhyupagamasya ca graho vedi{vya}tavyaḥ | tena graheṇa <(ś)rā(v)aṇa•• > śrāvaṇatva$_{ṃ}$ pratyakṣeṇa below l. 7
siddha$_{ṃ}$ nirastam iti sambandhaḥ svarū(ˇ)<paṃ> grahaṇenāsiddhagrahaṇāt siddhasya nirāso 'siddha¦ below l. 7

(D15a2; P17b5)

[5] One unallocated *akṣara* below *ca graho* in l. 7: na?

14b

1. m api yat sādhanatveneṣṭaṃ tan nirastam evaśabdāt* kin tad asiddhau hetudṛṣṭāntau yathānityaḥ śabdaḥ kṛtakatvād ghaṭavad ity abhivyaktivādino hetur asiddho dṛṣṭānto pi sāṃkhyasya
2. iṣṭa{gra}ṣṭagrahaṇenāniṣṭe nirākṛte prakaraṇasya sādhyatveṣṭer anāśrayo nirastaḥ na śāstre sthitvā vāˇ<(daḥ)> karttavya×ḥ / śāstrābhyupagame pi tu śāstre dṛṣṭasyānāntarīyakasya sādhyenā — top f.
3. sambaddhasyākāśaguṇatvādeḥ sādhyatvābhyupagamo ¦ ⊙ vādino nirastaḥ yady arthokto pi sādhyaḥ / katham aśrūyamāṇaḥ śabdenānupāttatvāt sādhyatvena vādina iṣṭa
4. ḥ prakaraṇāt sādhanopanyāsāśrayatvena prakṛta¦⊙tvād iti yāvat* | kīdṛśam* tat* saṃghātānāṃ ˇ<ca(kṣ)•••> pārārthye sāmānyena siddhe sati / ātm{y}aiva para iti p(ā)rārthya — below l. 7
5. m ātmārthatvam eva tad ātmārthatvam anuktam {i}a{ti}<(pi)> tadarthā⊙t sādhanopanyāsāt sādhyecchayā vyāptaṃ prakṛtaṃ sādhyan tat* pratī<••>ya i{_}ṣṭagrahaṇam ayaṃ prakaraṇāśrayaḥ sādhya¦ — above l. 1+5; taye→tīya, below l. 7
6. dharmmo dharmmadharmmiṇor vviśeṣo vyapekṣātaḥ | na hi vāstavo viśeṣyaviśeṣaṇasambandhaḥ kin tu śabdaviṣaya evātaś cānupātto rthaḥ śabdena na kasyacid viśeṣaḥ | śabde
7. na tu yadi dharmmaviṣaya upādīyate tadā dharmmaviśeṣo yadā tu dharmmiviṣayas tadā dharmmiviśeṣa iti śabdopādānavyapekṣāyā ubhayor viśeṣaḥ | eṣām iti cakṣu¦

(D15b3; P18a7)

15a[6]

1. rādīnāṃ dharmmiṇām pārārthyaṃ dharmmo 'saṃhataviṣa-
   yatva$_{ṃ}$ dharma{tva}sya viśeṣo dharmmeṇa sāmānādhikara-
   ṇyād iha ca prābandhika$_{ṃ}$ cakṣurādīnāṃ pārārthyaṃ saṃha-
   tatvañ ca kālaviśeṣāna¦
2. pekṣa$_{ṃ}$ tena yu<(kra)>meṇa yugapad* vā yat* saṃhataṃ tad — top f. +2
   iha saṃha<(ta)>rūpaṃ vijñānañ ca krameṇānekarūpaṃ | ato — above l. 2
   saṃhatarūpa$_{ṃ}$ pārārthyam ātmaviṣayan evāsaṃhatāy{ā}a-
   mī asaṃhatārthā etasmi¦
3. n vākye asaṃhatatva$_{ṃ}$ dharmmiṇaś cakṣurāder viśeṣaṇam
   upā⊙dīyata iti eva$_{ṃ}$ śabdopādānād dharmmadharmmiviśe-
   ṣ{ā}avyavastāmātra$_{ṃ}$ bhidyate | artha<s̲?> tv eka eva sādhya- — above *tve* in l. 2
   tvecchayā vyā
4. vyāpto rtho dharmmadharmmiviśeṣo bhipreta ācāryasyeti |
   ku⊙to rthāntare cāsmāt prakṛtāt sādhyāt viśeṣe s tayoḥ
   sambandho yena sambandhenānukta$_{ṃ}$ viśeṣa{ṇa}m uktaḥ sā
5. dhyadharmmo nvākarṣati | sādhyaṃ karoti / sa na kaścit
   tasmi¦⊙nn apratisiddhatvān na taṃ dharmy anvākarṣati |
   nāpi tasyā<sā(dha)>na$_{ṃ}$ tasyā˘tādarthyāt pāriśeṣyāt uktasā- — below l. 7+••
   dhyo dharmmo prakṛta$_{m*}$
6. dharmma$_{ṃ}$ sādhyaṃ kuryāt sa cāsambandhān nānvākarṣati |
   atipratiprasaṅgāt* | sarvvāprakṛtaviś{o}eṣasādhyatva$_{ṃ}$ pra-
   sajyetāviśeṣāt* | astu tathā ca sati sarvveṣv aprakṛteṃṣu
   dharmmeṣu sādhyeṣu ¦
7. hetuḥ sarvvo vaśya$_{ṃ}$ kasyacid dharmmasya viparyayeṇa
   (vy)āptatvād viruddhaḥ syād dṛṣṭāntaś ca sarvvaḥ sādhyena
   vikalaḥ kutas tāvato 'dṛṣṭāvasānasya kvacid dharmmiṇy
   abhāvāt | viparya{vya}ya

(D16a3; P18b8)

[6] Possibly one or two *akṣara*s at the top of the folio, aligned with *prābandhi*° in l. 1.

15b[7]

1. vyāptiś ca kvacit sādhyavaikalyaṃ ca | iha ca sādhyavikalatvena hetuḥ sandigdhānvayatvād anaikāntikaḥ syāt tato hetudṛṣṭāntadoṣān na kutaścid dhetoḥ kasyacit sādhyasya gatiḥ syā
2. d uktasyaiva dharmmasyānanvaye saty eṣa doṣo nānyasya dharmmamanvaye naiva$_{ṃ}$ | sādhyatvasyāviśeṣāt^{0} yaḥ kaścit sādhyo rthaḥ ta••sya vaikalyāt sādhyavikalo dṛṣṭāntas tadviparyayasādhanā
3. c ca viruddho hetuḥ sādhyatva$_{ṃ}$ coktānuktānām aviśiṣṭa⊙m iti doṣa eva | kiñ ca yady uktāśrayam eva viruddhatvam iṣṭasya vighāto pi viraddhatva$_{ṃ}$ na syāt / kutas tasya viru
4. ddhatvasya sādhyaviparyaya eva {vya}tyā hetos tad iti sā-¦⊙dhyaviparyayasādhanaṃ lakṣaṇa$_{ṃ}$ rūpaṃ yasmāt tasmān na syād iṣṭavighāto viruddhatvam iṣyate ca tasmād anuktānanvaye
5. pi viruddhatādidoṣaḥ | tasmād do(ṣ)advayāt prakara¦⊙ṇāśraya iṣṭo dharmmadharmmiviśeṣas tatra cānanvayadoṣa iṣṭa evātaś ceṣṭo yad ācāryavasubandhur āha | parārthā i
6. ty atra yadi paraḥ paraśabdābhidheya ātmā iṣṭaḥ sa ātmā na siddhaḥ | sādhyasya cāsiddha{ḥ}sya iṣṭatvād eva dṛṣṭāntadharmminy anvayāsiddhatvam ukta$_{ṃ}$ ato na sarvvaḥ sādhyavikalaḥ tasya ca pra¦
7. kṛtasyeṣṭasya vighātakṛd dharmmo viruddha iti na sarvvo hetuviruddhaḥ | na kevam aprakṛto viśeṣo na sādhyaḥ prakṛto py anuktatvāt parārthe numāne <|> na <|> sādhyaḥ | yasyātmano <'>satvavādavi

below l. 7, below l. 7 below l. 7

(D16b4; P19b3)

[7] Possibly one *akṣara* below *viruddha* in l. 7 (maybe to be inserted for the deleted *vya* in l. 4).

16a

1. ruddhaṃ sattvavādaṃ hetūkṛtya <|> satvaṃ pratijñāya sādhayitu$_{ṃ}$ sādhanam upanyastaṃ tac cet sādhanopanyāsāspadaṃ na sādhyaṃ syāt na kiñcit sādhyaṃ syāt / tathety uktamātrasya ca sādhyatve viparyaya¦ above l. 1
2. siddhiḥ sādhanasya vā vaiphalyaṃ syā viparyasiddham āha | saṃjñinābhisambandhāt prāk* <|> saṃjñāśabdasyārthavattva$_{ṃ}$ sādhyaṃ vibhaktidarśanād iti hetuḥ | bāhyapadārthako vibhaktyantaḥ śabde dṛṣṭā above l. 2
3. ntaḥ | iha vyutpattivādino yathā gama×nād gaur iti jā⊙tiśabdaḥ kriyānimittas ta<|>thā de{va}vair dattatvād devadatta iti saṃjñāśabdo pi avyutpattivādinas tu saṃjñāśabdaḥ in l. 3
4. prāk* saṃjñ{i}asambandhāt* svarupamātraniṣṭhas tatra parasya bā⊙hyo rthaḥ siddho na svarūpam arthamātra$_{ṃ}$ cokta$_{ṃ}$ na viśeṣas tato na svarūpamātreṇārthavat^{0} śabdarūpam arthavac ca <|> vi above *cca*
5. bhaktidarśanāt* tato bāhyenaivārthenārthavatvam aniṣṭa⊙m avyutpattivādinaḥ sidhyati | uktamātrasya sādhyatve vaiphalyaṃ darśayitum āha | parārthāḥ siddhā api saṃghāta¦
6. tvān nātmārthā gamyante | par{ā}a<tvā>rthāviśeṣe 'viśiṣṭe pārārthya upādīyamāne nā{rtha}tmārthatva$_{ṃ}$ gamyate | yadi nātmārthatva$_{ṃ}$ katha$_{ṃ}$ pārārthyaṃ saṃhatasya parasya vivijñānasyārthakaraṇopa below l. 7+6
7. gamād eṣām ātmārthatvalakṣaṇāc ca pārārthyād anya<sya> pārā*rthy*asyeṣṭatvād vādino na viparyayasiddhir api tu sādhanavaiphalyaṃ | aniṣṭeḥ sādhanavaiphalyāc cānukto pi dharmma icchayā vyāptaḥ below l. 7 rtha→rthya

(D17a6; P20a5)

16b

1. prakṛtatvāt sādhyaḥ / tadvaikalyam ādir yeṣāṃ tadviparyāsanādīnāṃ te dṛṣṭāntādidoṣās tadvaikalyadṛṣṭāntadoṣas tadviparyāsanaṃ viruddhatva$_{ṃ}$ hetudoṣaḥ | eteneṣṭasādhya{{•i}}nimittānanva
2. yadoṣapratipādanena sadvitīyatve sādhye / ye hetuprayogāḥ kṛtāś cārvvākeṇa teṣv ananvayadoṣo vyākhyātaḥ | teṣv eka$_{ṃ}$ prayoga$_{ṃ}$ darśayitum āha | abhivyakta$_{ṃ}$ vyaktirūpeṇāva¦
3. sthita$_{ṃ}$ / caitanyaṃ yasya śarīrasya tallakṣaṇaṃ svabhāvo yasya ⊙ puruṣasya sa ca ghaṭaś ca tayor anyatareṇa sadvitīyaḥ sasahāyaḥ | anyatareṇa sadvitīyatva$_{ṃ}$ sādhyaṃ ghaṭasyānu
4. tpalatvāt* | utpalād anyatvād iti hetvarthaḥ | sataś cā⊙kāśāder {{(e)}}avastunaḥ ghaṭapuruṣānyatarasadvitīyatva$_{ṃ}$ vyāt̲t̲ʾam tato nutpalatvam api vasturūpa$_{m*}$ vyāvṛtta$_{m*}$ kuḍye ca ¦
5. dvayor api sambhava ity anvayavyatirekasiddhiḥ anu¦⊙tpalatva$_{ṃ}$ pakṣadharmma eva | sāmānyena ca s{{i}}advitīyatvena vyāptir ato nāˆ<na>nvayadoṣaḥ (/) ghaṭas tu n{ā}a ghaṭenaiva dvi¦ below l. 7+5
6. tīya iti sāmārthyāt tathābhūtena puruṣeṇa bhaviṣyati tad iheṣṭena tathābhūtenety abhivyaktacaitanyena sadvitīyatvam arthāntaravattva$_{ṃ}$ kuḍyasya yato na sidhyati tato 'ˆ<na>nvayado¦ below l. 7+6
7. ṣaḥ | atha sāmānyena sāmānyavat* ˆ<sa>dvitīyattva$_{ṃ}$ sādhya$_{m*}$ na viśeṣasya puruṣagatadvitīyatvasyā{p}kṣepaḥ | tasya viśeṣasya anākṣepe sādhanasya na kiñcit phala$_{ṃ}$ yena kenacit sa¦ below l. 7+7

(D17b7; P20b8)

17a[8]

1. dvitīyatva$_{ṃ}$ yataḥ siddham{i} aniṣṭañ ceti yādṛśaṃ kevalenaiva ghaṭena sadvitīyatva$_{ṃ}$ dṛṣṭānte si{_}ddha$_{ṃ}$ tādṛśenaiva kevalena ghaṭena sadvitīyatva$_{ṃ}$ virodhād aniṣṭaṃ prāpnoti | viśeṣānākṣe
2. pe doṣāntaram api darśa{m}<(y)^{0}>āha | yadi ceti | na viṣayayīkṛtam eva {{(_)}} tad iti puruṣaviśeṣasadvitīyatva$_{ṃ}$ na vyāpārāspada$_{ṃ}$ kṛta$_{ṃ}$ hetunā katham etasmād dheto{_}s tatsiddhiḥ na hy aya$_{ṃ}$ hetus tada — above l. 1+(2)
3. rthaḥ | athāyaṃ pakṣaḥ si*ddhy*a{tva}ty evāsmād dhetos tat sādhyaṃ ka⊙than tarhi sa sidhyann aviṣayaḥ sa eva hi tasya hetor viṣayo yo yataḥ sidhyati | astu kāma$_{m*}$ viṣaya{ṃ}ḥ viṣayaś cet svā — ddha→ddhya
4. śrayām ātmapratibaddhān doṣagati$_{ṃ}$ doṣaprakāraṃ katha$_{m*}$ ⊙ na svīkuryāt | sādhanasya kaści(d d)oṣaḥ svāśrayaḥ yathā pakṣadharmmatvagata*ḥ* kaścit sādhyāpekṣo yathānvanvayatvādi{_}ḥ (|) — $_{ṃ}$→ḥ
5. tam ātmāśraya$_{m*}$ sādhyadharmma upasaṃh{e}aret sāmarthyāt tad iha ⊙ sādhyaṃ na punaḥ śabdopātta$_{ṃ}$ sāmānyasya śabdopāttatvāt | yaś ca śapādāno rthas tadviṣayaṃ dūṣaṇam upādeya$_{ṃ}$ viśeṣa
6. ś ca sāmarthyaprāptas tena na dūṣya ity āha | sa ca vād{i}ī nāma tadāśrayā˘<m i>ti puruṣagatadvitīyatvāśrayāṃ siddhi$_{ṃ}$ niścayaṃ sādhanād upajīvati pratilabhate | paras tu prativādī na dūṣaṇam u — below l. 7+6
7. pā*j*īṣat(i) / śabdavācyo {rtha} hy arthas tena dūṣya ity eva$_{m*}$jātīyā sphuṭa$_{m*}$ rājakule yuktiparīkṣāvikale balād vy{ā}avasthā | yuktivādikulaṃ caitat* | iha ca yasyai sādhanena siddhiḥ ka — dī→jī

(D18b1; P21b2)

[8] Possibly one *akṣara* below *sādhanena* in l. 7 (maybe to be inserted after *yasyai* in l. 7).

17b

1. rtum abhipretā tasyaivārthasya dūṣakeṇa siddhir nnirākarttavyā | tataś ca sādhanapratib{ā}addhāyāḥ siddher yāvān eva viṣayas tāvān eva dūṣaṇāya{{••}}ttasya tatsiddhipratibandhasya viṣa{{••}}ya ity āha | ta
2. smād yāvatīm arthagatiḥm arthaprakāram abheda$_{m}$ sāmarthyena gamakatvena vi(ṣ)ayīkaroti kutaḥ siddher ākṣepāt* / yasyārthasya yena sādhanena siddhir ākṣipyate so rthas tatsāmarthyena vyāptas tā
3. vatīn tasya sādhanasya dūṣaṇaṃ sāmarthyena vyā*pno*nati tasyā⊙rthagateḥ siddheḥ pratibandhād dūṣaṇena tāvān artho vyāptaḥ | tasmān na śabdopādeya evārthas tena dūṣayitavyaḥ kin tu — pte→pno
4. yāvān arthaḥ sāmarthyaprāptaḥ sādhanena sā{vya}<dhya>te tāvān dū⊙ṣayitavyaḥ | tataś ca viśeṣākṣepe ˇ<na>nvayadoṣaḥ | uktamātre sādhye siddhasādhyatā dṛṣṭāntadṛṣṭena tu ghaṭena sadvitī — above l. 1+4; below l. 7+4
5. yatve sādhye 'niṣṭaprasaṅgaḥ kiñ ca sāmānye sādhye si¦⊙ddhasādhanam ity uktam etasmiṃs tu viṣaye na sāmānyam api sādhyaṃ bhavatīti darśayitum āha | tathāvidhasyābhivyaktacaitanya
6. sya ghaṭād arthāntarabhāvasyānya{tva}<tva>syānabhyupagame sāmānyenāpi dvitīyatvasya na siddhiḥ | yadi nārthāntaratva$_{m}$ dehasya tathāpi katha$_{m}$ na {?sā}?mānyaṃ sādhyam anyatarasya arthāntarabhāvābhāvā¦ — below l. 7
7. d etad eva grahaṇakavākyaṃ vivṛṇvann āha | dvayos tathābhāvasyārthāntarabhāvasya sambhave saty anyataraśabdaḥ saṅgatārthaḥ syād anyataraśabdo hi dvayor ekam aniyatam āha | na ca deho dvi

(D19a2; P22a3)

18a

1. tīya ity asamarthaḥ | yathetyādi devadattayajñadattayor api bhojanavidhisambhave hy aniyata ekasmin^{0} bhojanaṃ vidhīyate | tato nyataroktiḥ saṅgatārthā na punar ekatarasya kuta¦
2. ścin nimittād bhojanāsambhave 'nākāṃkṣāyāṃ vā stur {e}ekatarabhojanasya tad anenānvayakāle prativādino nyatareṇa sadvitīyatva$_{ṃ}$ na siddham ato na sāmānya$_{ṃ}$ sādhyam anvayād ity u¦
3. kta$_{ṃ}$ | saṃprati tu sādhyadharmmiṇi vādino 'nyatareṇa sadvi⊙tīyatva$_{ṃ}$ nābhimatam iti darśayitum āha | ito pi kāraṇād anyatarasya arthāntarabhāvānupapattiḥ kutaḥ |
4. ghaṭasya svata ātmano nyatvasya anabhyupagata<m$^{0?}$>{tv}ād abhyupa⊙game vā virodha ity āha | virodhāś ceti / katham anabhyupagamaḥ ghaṭād ghaṭo nārthāntara{dde}smād deha evā¦ above l. 4
5. rthāntarabhūta iti dvitīyatvaniyamo vākyārtho vati⊙ṣṭhate tasmān nānyataraddvitīyatva$_{ṃ}$ sādhyaṃ yataḥ sāmānyaṃ sādhya$_{ṃ}$ syād ataḥ sāmānyābhidhāyy anyataragrahaṇam apā
6. rthakam anyathety abhyupagamyamāne 'nyataradvitīyatve tadarthe cānyataragrahaṇe sati virodhaḥ syāt tad āha vipratisiddha$_{ṃ}$ viruddhārtha$_{ṃ}$ sādhya{ka}vākya$_{ṃ}$ cārvvākasya syāt | kuta ¦
7. ity āha | ghaṭasyātmanā svarūpeṇa saha virodhāt tadbhāvaś ca ghaṭatva$_{ṃ}$ arthāntarabhāvaś cānyatava$_{ṃ}$ tayoḥ | yadi tasyaiva ghaṭasya sa eva ghaṭo dvitīyas tadā ghaṭatvam api tasyānyatva$_{ṃ}$ ca ¦

(D19b1; P22b4)

18b

1. syād etac caikasminn ātmani viruddhaṃ / katham ekasmād vākyādeyaṃ viruddho rthaḥ pratīyate y*a*{vā}*to* sāmarthyād dehenaiva sadvitīyatvaṃ ghaṭasyety āha | yadi dehād evārthāntaratvam asya vaktur a — yāvātā→ ya{vā}to
2. bhipreta$_{ṃ}$ syāt | tathety arthānta<ra>m anyataraśabdāt tu na dehasyaivāpi tu ghaṭasyāpi sa ity arthāˆ<nta>rabhāvo syābhimatas tato virodhaḥ | itaś ceti×kāraṇāntarād api dvitīyatvasāmu̲ānyānā — above l. 1; above l. 1+2
3. śrayaḥ / pūrvva$_{ṃ}$ ghaṭapuruṣasamudāyo dṛ̊ṣṭāntāt sādhyadha¦⊙rmmiṇaś ca nārthāntaram ataḥ sāmānyasādhyābhāvā uktaḥ sampraty eko pi ghaṭaḥ puruṣo pi vā na dvitīyaḥ tataḥ sā
4. mānyānāśrayaḥ sarvvasyā vyakteḥ saṃbhavābhāve tasyāḥ ¦⊙ sāmānyāyogāt | iha ca dvitīyatvaviśeṣasya ghaṭagatasya puruṣagatasya vā 'bhāvāt* dvitīyatvasāmānyā¦
5. yogo / dṛ̊ṣṭānta iha / abrāhmaṇāditve brāhmaṇatvādī⊙nāṃ caturṇṇāṃ varṇṇaviśeṣāṇām abhāve kasyāṃcid vyaktau yathā varṇṇatvasyāyogaḥ nitīraṇājñāna iti vikalpa¦
6. jñāne vā indriy{o}āśritatvasya yathā na yogaḥ | kathan tathā *h*i tad vikalpavijñānaṃ na cākṣuṣan tad iti cakṣurjñānavat tadarth{ā}asyāpratipatteḥ yan nāma cakṣurāśrita$_{ṃ}$ jñāna$_{ṃ}$ tadd rūpa$_{ṃ}$ prati — ti→hi
7. padyate na ca vikalpagrāhyaṃ rūpaṃ tasyākārāntareṇa cakṣuṣā grahaṇād itaś ca na tac cākṣuṣa$_{ṃ}$ tad iti cakṣurvikārasyānanukārāt yan nāma yadāśrayan tat tadvikāram a{rthaṃ}<nu>vidhatte | — below l. 7+7

(D20a2; P23a4)

19a[9]

1. yathā dṛṣṭaṃ cakṣurvijñānaṃ nai{ta}tad vikalpajñānaṃ tathā | kiñ ca tat tā̲[?]dāśrayaṃ ucyate yad yasya kārya$_{ṃ}$ na ca vikalpajñānaṃ cakṣuṣkārya tad iti cakṣuṣo 'bhāve pi bhāvāt vikalpajñānasya / ta¦
2. theti etair eva tribhir hetubhiḥ śr{e}(ā)vaṇādy api tan nitīraṇājñāna$_{ṃ}$ na bhavatīti naindriya$_{ṃ*}$ | tathāśabdo bhinnakramaḥ tathā sa ca na <(śa)>rīrasye×ti | ghaṭaśarīrayor anyatarad arthāntarabhūta — above l. 1+••
3. m ity evaṃ sāmānyena sāmānyavān arthāntarabhāvaḥ syāt ⊙ sādhyas tayor ghaṭaśarīrayor ekasyāpi tatheti bhāvāntarābhyupagame sati sa ity arthāntarabhāvo na śarīrasya ta
4. thābhūtasya dṛṣṭānte nanvayaśaṅkayā svayam abhyupagataḥ gha⊙ṭasyāpi ghaṭād arthāntarabhāvo virodhān nābhyupagata itis tasmāt sāmānyavad api sādhyaṃ na sambhavati / tam e¦
5. vāsaṃbhavaṃ dṛṣṭāntena sphuṭayann āha | asti nāma loka ī⊙dṛśasya vākyārtha(<sya>) sa$_{ṃ}$bhavaḥ | naivāstīty arthaḥ — below l. 7+••
kīdṛśasya devadattasya yajña<•••>yor i<••>noktasya iha *hi* devadatta¦ — below l. 7, below l. 7 i→hi
6. gata$_{ṃ}$ bhojanīyatva$_{ṃ}$ bhojanī{t}yatvaviśeṣas tathā yajñada*tt*agata$_{ṃ}$ dvayoś ca bhojanīya**m̲**[?]tvaviśeṣayoḥ pratiṣedhe — da→tta
bhojanīyatvasāmānya<(m a)>py a̲nyataraśabdārthaviṣayo na sambhavaty eva — below l. 7+••
7. / syād etad idam aviruddhārtha$_{ṃ}$ yasmān na vidhimātranivṛttyartham ida$_{ṃ}$ vacanaṃ devadatto (^)<na> yajñadatta iti / kin tu niyamanivṛtyartha$_{ṃ}$ tam eva nivṛttyaṃ{rthaṃ} niyamaṃ darśayitum āha / na deva — below l. 7

(D20b2; P23b5)

[9] Possibly one *akṣara* above *nai{ta}tad* in l. 1.
One illegible unallocated *akṣara* at the top of the folio, aligned with *nai{ta}tad* in l. 1.

19b

1. datta eva bhojayitavya iti niyamo vyāvarttyate | 'yam abhiprāyaḥ | vidhānapratiṣedhayor ekavirodhā{{••}}t | anyataraviṣayabhojaviṣayabhojanavidhau pratiṣedho niyamaviṣa e
2. veti | nānyaˆ<tara>grahaṇenāprasaṅgān niyamasya niyamaprasaṅge hi tannivṛtyartha$_{m}$ vacana$_{m}$ syād anyataraśabdasya ca vikalpārthasyopādānaˇprasaṅgo niyamasya </> yato nyataraśabdasyopādāne niyama — above l. 1+2; in l. 2
3. syāprasaṅgaḥ | tasmād idam anyatam anyataragrahaṇa$_{m*}$ {{••}} na ke¦⊙vala$_{m}$ dvayoḥ parigrahe ekaparigrahe pi saṅgatārtha$_{m*}$ kadāvirodhe saty ekaparigrahasya virodhe tv asaṅga¦
4. tārthatva<(m)e••••••••••••••••>m āha | yatheti | anyatarasya bhojanacodanā⊙yām ekabhojane pi anyataragrahaṇaṃ samartha$_{m}$ nanu ca dvayoḥ prakrāntayoḥ ekasya sambhave dvayaviṣayo 'nya — below l. 7
5. taraśabdayo na yukta ity āha | vikalpavi{ka}ṣayatvād anya¦⊙taraśabdasya | anyatarabhojanavidhāne hi vikalpārtho gamyate / na niyamaḥ | tataś caikasy*ā*sambhave pi dvitī — syase→syāsa
6. yas tadvidhiviṣayo gṛhyatān na hy ataraśabdopādāne yam arthaḥ yatraivāsau na sambhavati tatraiva vidhiḥ | {tena yatra sambhavati viḥ |} te×na yatra sambhavati sa eva gṛhyate evan dārṣṭā
7. ntike pi ya eva sambhavati | sa eva gṛ{ha}hyata iti yojayitum āha | tatra <hi> sadvitīyaprayoge ghaṭenaiva dehenai<va> veti niyamo neṣyate | yato yasya sambhavo sti sa eva gṛhyate i¦ — below l. 7, below l. 7

(D21a2; P24a6)

20a

1. ti syād anyataraśabdaprayogaḥ pūrvvoktena tu krameṇa naikasyāpi sambhavatīti anyataraśabdasyāsāmarthyāt tadapekṣaṃ sadvitīyatvasamānyam api na sādhyu_m anyataragrahaṇaṃ ca yadā vi
2. dhiviṣa<••>saṃbhavakhyāpanārtha$_{ṃ}$ devadattayajñadattayor anyataro bhojanīyo nyatara˘<sya> bhojanīyo<na> vidhiḥ sambha*v*atīty arthaḥ | tadaikasyāpi bhojanasambhave nyataraśabdaḥ sa{rtha}marthaḥ / above l. 1 above l. 1+2, above l. 1+•• (ya)→va
3. dvayor bhojanavidhisambhave tv aniyamena bhojane vidhe-¦⊙¦ye nyataraśabdo vidheyabhojanaviṣayāniyamakhyāpane varttate | tadā dvayor api bhojanavidhānasaṃbhave sama
4. rthaḥ | ayañ ca pravibhāgo laukike prayoge 'rthapraka⊙raṇāder a••nugantavyaḥ | iha tu sadvitīyaprayoge ghaṭena kuḍyasya dehena ghaṭasya sādhyadharmmiṇaḥ sadvitīyatva$_{ṃ}$
5. vādina iṣṭaṃ tena dvayor apy arthāntaratvam abhyupagantavyam a⊙niyamena tu tad arthāntaratvam anyataratra pratipattavya$_{ṃ}$ dṛṣṭāntadharmmiṇi ghaṭe sādhyadharmmiṇi ca dehe | tasmād dvayoḥ
6. sambhave 'niyamena dvitīyatvavidhāne pūrvva$_{ṃ}$ doṣa uktaḥ samprati tv anabhipretam api vidhiviṣayasambhavakhyāpanārtham anyataraśabdam abhyupagamyānyatarasya dvitīyatva$_{ṃ}$ ghaṭasya de
7. hasya vā na sambhavatīti darśitam evaṃ cāyam atiśaya uktaḥ dvayos tāvat tvayārthāntarabhāva eṣṭavyaḥ | na kevala$_{ṃ}$ dvayor nna sambhavati ekasyāpi na saṃbhavati | yasmāt sambhavakhyāpane cari¦

(D21b2; P24b7)

20b

1. tārtham anyataragrahaṇaṃ dṛṣṭaṃ kvacid iti | dvitīyatva-vidher ayogāc ca na sāmānyāśrayaḥ dvayor arthayoḥ sambandhitvena yad ekaṃ vastu vidhīyate / tasya vikalpo vā syād asya vā etad a{rtha}sya veti |
2. samuccayo vā | asya cāsya ca | tayor ayoge vidhir ajñātajñā-panam asaṅgata$_{ṃ}$ syāt na hi dvitīyatva$_{ṃ}$ dehasya ghaṭasya vāsti nāpi dehasya ca ghaṭasya ca dehasyānanvayāt | ghaṭa-sy{ā}a ghaṭād arthānta¦
3. ratvavirodhāt | na ca prakārāntareṇa vidhir asti tasmād ri⊙ktā-bidheyavācyavastuśūnyā? vācoyuktir vvākya$_{ṃ}$ tasmān na sāmānyasādhyam eteneti vidhyasambhavāt sāmā<ny•>śra- below l. 7+••
   yanirāka¦
4. raṇena | śabdākhyo hi dharmmī na pakṣaś ca sapakṣaś ca nāpi pa⊙kṣo vā sapakṣo veti | śa•bdasyaikasya pakṣasapa-kṣatvavidhir nna samuccayena na vikalpeneti tayor anyata-ratva$_{ṃ}$ {sa}bde pra
5. tyākhyāta$_{ṃ}$ | dvayor iti pakṣasapakṣayoḥ sambhavāviro¦⊙dhe ekasmin dharmmiṇi etad iti dvayor anyataratvam anyathā sambhavavirodhe tu anyata{ta}ratva$_{ṃ}$ śabde 'siddha$_{ṃ}$ kuto yataḥ ¦
6. pakṣa eva sa nānyatara iti | pakṣatve sati <(kathaṃ)> nānya- below l. 7+••
   taratva$_{ṃ}$ vikalpasyaikaprānya<(ti)>niyamasy{ā}a ca viro- top f. +••
   dhāt* | niyamo hi dvitīyāsattvāt vikalpaś ca tatsattvād ekasya ca satvāsatvayor vvirodha i
7. ti vikalpaniyameyor vvirodhas tad evaṃ prasaṅgāt pakṣasa-pakṣānyataratva$_{ṃ}$ <(vi) •••••••āt^{0}> virodhāc cāsiddha$_{ṃ}$ śabde below l. 7+••
   darśita$_{ṃ}$ | prakṛta$_{ṃ}$ sadvitīyatva$_{ṃ}$ nirākarttum āha | sāmānye-nāviśiṣṭena rūpeṇa śabdena

(D22a2; P25a8)

21a[10]

1. jñāpite(ṣ)v artheṣu sāmarthyād viśeṣe sthiteś ca śabdārthasya kāraṇād dehe saṃpratyayo na ghaṭe ghaṭād ghaṭasyārthāntarabhāvānupapatter deha evārthāntarabhūtaḥ pratijñāvākyāt sādhyo vasīya
2. te na ghaṭa{ta} iti sāmarthyam ayam artho n{ā}a kevala$_{ṃ}$ sāmānyāśrayo 'yukto 'niṣṭaś ca api tu śabdārtho pi na bhavatīti tathā hi sām{ā}arthyādayaḥ śabdaśaktiprabodhahetava iṣyante na pu
3. na*ḥ* śabdasyārthasya upasthāpakāḥ / ata evāha sāmā⊙nya- ra→ḥ
   śabdānā$_{ṃ}$ viśeṣ<ā><(va)>sthitihetur iti viśeṣāvasthānam eva top f., above l. 1+••
   dṛṣṭāntenāha×| ko pīty ayaṃ ki$_{ṃ}$śabdaḥ sarvvanāmata
4. yā sāmānyavacanaḥ san* vṛkṣādyabhidhāyy api śaṅkyeta×|⊙ āyātaśabdasya tu samānādhikaraṇasya prayogāt | āgamanakriyāsamarthe vṛtto gamyate na parvvate vṛkṣe vā ¦
5. gamanarahite syād etat* sāmānyaśabdasyārtho yadi ¦⊙ viśeṣaśabdenopāttaḥ syād viśeṣavṛttitva$_{ṃ}$ yathā rāmo jāmadagnya iti rāma{ya}śabdasya sāmānyārthasya jāmada
6. gnyaśabdasannidhānād viśeṣavṛttitva$_{ṃ}$ bhavatīty āśaṅkyāha | na hīti yasmān na viśeṣaśabdasya jāmadagnyādisadṛśasya sannidhir aivaikaḥ sāmānyābhidhāyināṃ ˇ<śa(bdā)••> viśeṣe below l. 7
   vasthiter vvācakatva¦
7. sya hetuḥ / kas tarhy anyo hetur ity āha | api tv iti prakaraṇam a{••}śabda$_{ṃ}$ *s*{r}ambhāvamātra$_{ṃ}$ yathā mṛgayāprakaraṇa$_{ṃ}$ pra→s{r}a
   bhojanaprakaraṇa$_{ṃ}$ ca saindhavaśasya lavaṇaviśeṣe 'śvaviśeṣe ca pravṛttihe

(D22b3; P26a3)

[10] One illegible unallocated *akṣara* above *evārthā°* in l. 1.

21b[11]

1. tuḥ / sāmārthyaṃ punaḥ śabdārthāśrayaṃ yathā āyātaśabdārthasāmarthyāt kiṃśabdasya viśeṣavṛttitva/m ādigrahaṇāt savatsā dhenur iti saṃprayogo 'vatsā dhenur iti viprayoga ityādayo gṛhyante
2. tasmāt sāmarthyād api viśeṣāvṛttiḥ śabda iti viśeṣa eva dehagata$_{m}$ dvitīyatvam iha sādhyaṃ na sāmānyam iti sadvitīyaprayogaṃ nirākṛtyopasaṃharttum āha | tasmān nānyatarat sāmānyena
3. viśeṣāśrayeṇārthāntarabhūta$_{m*}$ śarīraṃ ghaṭo vā 'rthāntara-⊙bhūtasya dvayasyānupapatteḥ dṛṣṭānte hi ghaṭo rthāntara$_{m*}$ sādhyadharmminiṇi ca dehas tena viśi{_}ṣṭam evārthāntara$_{m}$ na sāmānyaṃ
4. tad api vā viśiṣṭam ubhayadharmmivyāpyarthāntaraṃ nopapa¦⊙dyata i*ty*{i} āha | na vā kaścid iti ekasyāpīti ghaṭasya ghaṭād arthāntarabhāvavirodhād dehasya nanvayād arthāntarabhā ti→ty{i}ā
5. vānabhyupagamāt* | saṃprati sadvitīyaprayogeṇābhima⊙ta$_{m}$ prayoga$_{m}$ tulyam apādayann āha | śabdaghaṭabhedenānityatāyām api kalpyamānāyā$_{m*}$ yat sadvitīyaprayoga ukta$_{m*}$ ¦
6. tat sarvva$_{m}$ tulya$_{m}$ tathā hi yena kenacid dvitīyatve sādhye sādhanavaiphalyam iti deho rthāntarabhūtaḥ sādhyo na ghaṭa iti dehaghaṭabhedena dvitīyatvasāmānyaṃ sādhyaṃ nir{{ā}}adhyam ananvayā
7. t* dehagatasya dvitīyatvasyānanvayaḥ tathā na ghaṭena dvitīyatva$_{m}$ sādhya$_{m}$ virodhān na dehānānvayāt / evam ihāpi sāmānye sādhye sādhavaiphalyāt śabdānityava$_{m}$ sādhyaṃ{s} tasyānva¦

(D23a4; P26b4)

[11] Marking below *sādhyaṃ{s}* in l. 7 (maybe a correction of *nir{{ā}}adhyam* in l. 6 above).

22a[12]

1. yābhāv{ā}as tathā sa{ta}bdagatam api na sādhyam anvayāt* ghaṭagatam api śabde virodhād iti sarvva$_{ṃ}$ {lya} tulyaṃ pariharttum āha | neti kutaḥ siddhayeti jñātayā tad ity anityatvavataḥ pratipāda¦
2. nād ayam arthaḥ | anityatvam anavasthā{ya}yitva$_{ṃ}$ vastunas tāvat siddha$_{ṃ}$ na ca śabdo ghaṭo vā śabdavad viśeṣaṇam iṣṭa$_{ṃ}$ vādinas tat sāmānyenānityatva$_{ṃ}$ sādhyan tasya śabdaghaṭabhedena vikalpo na ¦
3. yuktaḥ | *d*oṣopanyāsaś ca | de{gha}ha*gh*aṭābhyām tu viśiṣṭaṃ ⊙ śabdopātta$_{ṃ}$ sadvitīyatva$_{ṃ}$ sādhyan tato dehaghabhedena vikalpo doṣopanyāsaś ca | yadi tv anityatvavan nirvviśe — yo→do, bhya→gha
4. ṣaṇaṃ sadvitīyatvam upādīyeta naiva {*v*i}<(vi)>śeṣāśrayo do⊙ṣaś codyeta | nanv evam api ghadehasādhāraṇa$_{ṃ}$ dvitīyatvam upātta$_{ṃ}$ yadi dehaniyata$_{ṃ}$ ghaṭaniyatañ ca tvayā ka — śi→vi, below l. 7+••
5. {•}lpyate mayāpy anityatv{{e}}a$_{ṃ}$ viśeṣaniyata$_{ṃ}$ kalpyata ie¦⊙ty etad api na tulyaṃ | tatra hi dehaghaṭasādhāraṇa$_{ṃ}$ sadvitīyatva$_{ṃ}$ kathaṃ syāt yadi ghaṭasya dehasya vā sambhavet ya¦
6. dā tu na ghaṭasya na dehasya sambhāavati tadā katha$_{ṃ}$ sādhāraṇaṃ syāt tato dvitīyatvaviśeṣāsambhavena sāmānyam evāsiddha(ṃ) pratipādyate | na tv ihaivam anityatvaviśeṣāsambhavenā¦
7. nityatvasāmānyam asiddha$_{ṃ}$ śakya$_{ṃ}$ pratipādayitu$_{ṃ}$ yat* kṛta{t}ka(ṃ) tat sarvvam anityam iti vyāptiprasādhanena sarvvavyaktiniṣṭhāniṣṭhānityatvapratipādanena viśeṣāsa(ṃ)mbhavasya nirasta¦

(D23a5; P27a6)

[12] Possibly one *akṣara* above *tathā sa{ta}°* in l. 1.
Possibly one *akaṣara* at the top of the folio, aligned with *pariharttum* in l. 1.

22b

1. tvād yadi tu viśeṣaparigra{gra}he tadasambhavakhyāpanena sāmānyam evāsiddhaṃ darśayitu śakyetāśabdo pi viśo gṛhyete na tv evaṃ tasmāṃn nānityatvasya śabdavad viśeṣaṇaṃ vādina iṣṭaṃ na ca ¦
2. tatparigraheṇānityatvasāmānyam asiddhīkarttu$_{ṃ}$ śakyam ity aviśeṣeṇaivānityatā siddhā tayā$^{\vee ?}$ śabdasya tadvattā sādhyate na cā<na>nvayadoṣaḥ pratijñāprayogābhāvān nāpi siddha- above l. 1+2
sādhyatāyoga¦
3. vyavacchedasyāsiddhatvāt | nanu ca yathā 'nityatā nirvviśe⊙ṣaṇā siddhā tathā dvitīyatvamātra$_{ṃ}$ siddham ity āha | tatheti yathā 'nityatā siddhā tathā yadi dehaghaṭayoḥ kasyaci
4. d arthā{•}ntarabhūtasyābhyupagamaḥ syāt syāt sāmānyavad a⊙rthā{ra tva}<nta>ratva$_{ṃ}$ sādhyaṃ dvayor api tv arthā- above l. 1+••
ntaratvābhā•vāt na sāmānya$_{ṃ}$ sādhyam ubhayasādhāraṇa$_{ṃ}$ hi dvitīyatva$_{ṃ}$ viśeṣa
5. m eva na gṛhṇīyān na tu nirāśraya$_{ṃ}$ dvitīyatvamātra$_{ṃ}$ bhava¦⊙ti na caikatrāpi tat siddham ity arthaḥ | iṣṭaśabdasyānyad vyavacchedyan darśayati | eteneṣṭasya sādhyatvecchayā vyāptasya sā
6. dhyatvavacanena dharmmadharmminau dharmmidharmmābhyāṃ viśiṣṭau dharmmiviśiṣṭaṃ dharmmaṃ dh{ā}armmaviśiṣṭa$_{ṃ}$ ca dharmminaṃ kṛta{t}katvena hetunā nirākurvvan vādī nirastaḥ dharmmaviśiṣṭadharmminirākaraṇam u
7. dāharati | yatheti nānityaśabdaḥ śabda iti | anityaḥ śabdo yasya śabdasya so nityaśabdaḥ | anityena śabdāntareṇa yukta ity arthaḥ | a<••>dṛśo na bhavatīti sādhya$_{ṃ}$ dharmmiviśiṣṭa- below l. 7
dharmma

(D24a5; P27b7)

23a

1. nirākaraṇaṃ darśayati na śabdānityatvavān iti śabdasyānyasyānityatva$_{m}$ yat tadvān anyaḥ śabdo na bhavatīty etad api sādhyaṃ kṛtakatvād iti {rgha} hetur ghaṭavad iti dṛṣṭāntaḥ | katham ayaṃ gamaka
2. ucyate | sarvv{o}eṣā$_{m}$ svasvabhāvavyavasthiter yaḥ kṛtaktaḥ sa{mba}n vā na sa rūpāntareṇa tadvān astīti kṛtakatvena satvena vā śabdāntarasyānitya<ḥ> śabdaḥ śabdāntarānityatvañ ca nirākarttu$_{m}$ śakya$_{m}$ — in l. 2
3. na tu śabdāntarayuktatva$_{m}$ tadanityatvayuktatva$_{m}$ vā sādhyam iṣṭa⊙m atas tannirākaraṇe hetur vviruddha iti bruvāṇo hetutva$_{m}$ kṛtakatvasya yo nirākaroti sa nirastaḥ | sādhya
4. viparyāsanād viruddho na caitat sādhyam iti nirāsaḥ ⊙ | nanu ca tannirākaraṇe prakṛtam apy anityatva$_{m}$ nirākṛta$_{m}$ syāt | na nirākṛtaṃ | śabdākhye (h)i dharmmiṇi samudā
5. ya evam apoditaḥ syān na tu dharmmamātra$_{m}$ tasya ca samudā⊙yāpavāda*sya* dharmmamāˇ<••>nirākaraṇāt* dharmmiṇy avirodhas tasmāt pratyākhyātas tathāvādī | kathaṃ samudāyanirāka — ••→sya, below l. 7+5
6. raṇo na dharmmamātra$_{m}$ nirākṛtam ity āha | anityo hīti | yasmād anityatvaviśiṣṭaḥ śabdo nānityaśabdaḥ śabda iti nānityaśabdāntarasambandhī ataḥ sambandhidharmmyantaranirāka¦
7. raṇe pi nānityatvaviśiṣṭaḥ śabdo nirasto nāpy anitya$_{m}$ śabda$_{m}$ sādhayitum icchato vādino 'nityaśabdaḥ {sa} śabdaḥ sādhayitum abhipreta iti darśayati | tadbhāvasyānityaśabdā

(D24b5; P28a8)

23b

1. ntarasambandhitvasya iṣṭau śabdo 'nityaḥ siddho na syāt / kuta ity āha | śabde 'dhikaraṇe 'nityaśabdāntarasambandhitvaprasādhānāt kāraṇāc cchadbasyānityatvasya asādhanā<••>n nityaḥ {ity a} <siddha> ¦ — above l. 1+1, top f. +1
2. ity arthaḥ | kathaṃ t{i̲}arhi siddhaḥ syād ity āha | anityaśabda iti anityaśabdāntarayuktaḥ śabda<ḥ> siddho bhavet | yadi gamako hetuḥ sahāyo bhavet* | yasmāˇ<d ya>c ceṣṭa$_{ṃ}$ dharmmamātra$_{ṃ}$ tat samudāyanirā — in l. 2, above l. 1+2
3. karaṇe py anirākṛta$_{ṃ}$ sa cānityaśabdārayukte neṣṭo vā⊙dino pi <ya>n<n>irākaraṇe | iṣṭavighātaḥ syād iti tasmān neṣṭavighātaḥ kaścid eva$_{ṃ}$ śabdānityatvavān iti dharmmivi — below l. 7+3, below l. 3
4. śiṣṭasya nirākaraṇe iṣṭavighātābhāvo yojyaḥ | ta¦⊙smād iti yasmāc chabdasya rūpam anitya$_{ṃ}$ sādhayitavya$_{ṃ}$ na punaḥ śabdāntarasambandhitva$_{ṃ}$ śabdā{ra}ntarasambandhiˇ<••>nirākaraṇe — below l. 7
5. ca na nirūpagatam anityatva$_{ṃ}$ śabdasya nirākṛta$_{ṃ}$ bhavati ta⊙smāt kevala eva dharmmo dharmmiṇi sādhyaḥ sādhanena viparyāsanīyaś ca viruddhena | nanu ca samudāyaḥ sādhyo yaś ca sā
6. dhya<ḥ> sa viparyāsaṃnīyaḥ tat kathaṃ dharmma eva tathety āśa$_{ṃ}$kyāha | tatheti | tena prakāreṇeṣṭasya samudāyasya siddhiḥ ˇ<••••> bhavati ayogavyavacchedasya sādhanāt* vighāto vā kṛto bhavati / prakṛ — in l. 6, below l. 7+••
7. tadharmmāyogavyavacchedasya nirākaranāt* nanu ca na saṃmudāyaviparyāsana eva viruddho dharmmiviśeṣaviruddhādīnāṃ darśanād ity āha | sarvvatra hīti yasmāt sarvvatra dharmmiviśeṣaviruddhādau

(D25a4; P28b8)

24a

1. tad{{ī}} i{ṣṭa}tīṣṭasya samudāyasya viparyāsanāt nirākaraṇād ev{{i}}a viruddha<s (ta)>smāt samudāyaviparyāsana e{_}va viruddhaḥ | kathaṃ tarhi dharmmiviśeṣaviruddhādaya ity āha | sa samudāyaviparyā above l. 1+1
2. saḥ kadācid dharmmamukheṇa dharmmanirākaraṇadvāreṇa kriyate tadā dharmmasvarūpaviruddha ucyate / na tu samudāyaviparyāsas tadānīm api yadā tu dharmminirākaraṇadvāreṇa samudāyo ¦
3. nirākriyate tadā dharmmisvarūpaviruddhaḥ | prakṛtasya ¦⊙ tv iṣṭasya viparyāsane śabdopādānānurodhā{_}d dharmmaviśeṣaviruddho dharmmiviśeṣaviruddhaś cocyate | sarvvathā ye
4. na dharmmeṇa dharmmiṇā {_} vā nirākṛtena samudāyo nirā⊙kṛto bhavati tena viruddho vyavahriyate | dharmmasvarūpavi{(ṣ)a}yo<(ru)••> yathā nityaḥ śabdaḥ kṛt{ā}ak{ā}a<tvā>d ākāśavad iti ¦ top f. +(4) above l. 1+(4)
5. kṛtakatvākhyo | dharmmisvarūpaviruddho yathā sadākā¦⊙śavādino nityam ākāśam akṛta{tva}katvād ity aya$_{m*}$ hi śaśaviṣāṇādāv asati dṛṣṭa ākāśasyāpi dharmmiṇo 'bhā¦
6. vaṃ sādhayati | asaṃhataviṣayaṃ pārārthyam eṣāṃm a$\underline{m}^{?}$-saṃhatāḥ santaḥ parārthā iti dharmmadharmmiviśeṣaviruddhau ‖ yadi tarhi ya ev{ā}a *v*{i}ādina iṣṭo dharmmaḥ sa eva sādhyaḥ kathan tarhi svayaṃgraha di→v{i}ā
7. ṇam ity āha | svayaṃśrutiḥ punar iti punaḥ / śabdas tuśabdasyārthe saty apīṣṭagrahaṇe asti svayaṃśabdasya pratipādyo viśeṣa ity arthaḥ | tam eva viśeṣam āha | ekasyeti nānābhūtasya |

(D25b4; P29b1)

24b[13]

1. dharmmasyānityatvakṛtakatvākāśaguṇ{ā}atvādeḥ | ātmanaiveti svayaṃ{grahaṇam i}tyā<••••••(rth)o> na śāstrakārasya yavan dharmma i_ṣṭaḥ sa sarvvaḥ sādhyaḥ ki$_{ṃ}$n tu svayam eva śāstropagame pīti śāstram eva nābhyu top f. +1
2. pagantavya$_{ṃ}$ vādakāle sati tūpagame ya eva svayam iṣṭaḥ sa eva sādhyo na para ity asyārthasya jñāpanārthā svayaṃśrutiḥ | tatretīṣṭaśabde sati vādina iṣṭāt sarvvam anyad yad iṣṭa$_{ṃ}$ tasya nirākaraṇe ¦
3. pi saty āśa$_{ṃ}$kāyāḥ sthānasya sambhavasya bā{ka}dhakatva$_{ṃ}$ svayaṃ¦⊙śabdasya vṛttāv āha svaya$_{ṃ}$kṛtāyāṃ | sūtr{ā}akāreṇāpy ayam arthaḥ pratijñāta ity arthaḥ / vṛttigranthan darśayati svayam iti svaya$_{m*}$
4. śabdo bhyupagaman darśayatī sambandhaḥ kuta āśaṅkety āha ¦⊙ śāstropagamā{sta}t tadṛṣṭaḥ śāstradṛṣṭaḥ śāstrakārasya ya iṣṭo dharmmaḥ so bhyupagant(u)r api | {ya} tato yathaiko dharmmaḥ sādhya
5. s tathānyo pīti syād āśaṅkā<sambhavas ta••> sambhāvyamāśaṃkya svaya$_{ṃ}$graha¦⊙ṇaṃ yady api vipratipatti na syāt vipratipattir api tu dṛśyata eva tatas tannivṛtyartham api svaya$_{m}$grahaṇa$_{m*}$ bhavaty eveti×¦ below l. 7
6. naitad yad uta śāstradṛṣṭa$_{ṃ}$ sādhyam iti | tasya ca śāstradṛṣṭasya bādhāyā$_{ṃ}$ sarvvasya śāstrārthasya sādhyatvād ākāśaguṇatve kṛtakatvena bādhite pratijñāyā anumānabādhā viruddhaś ca hetur ity eke |
7. teṣāṃ sarvvaśāstradṛṣṭasādhyavādināṃ kṛtakatvena liṅgena gandhākhye dharmmiṇi pṛthivyā guṇaviparyāsanāt kṛtakatva$_{ṃ}$ viruddham bhavet* | kṛtakatva$_{ṃ}$ hi {_} pṛthivīguṇatva$_{ṃ}$ viparyāsayitu$_{ṃ}$ śakno

(D26b4; P30a2)

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[13] Ca. 6 *akṣara*s above °*tvādeḥ* | *ātma*° in l. 1 and ca. 9. *akṣara*s below *pṛthivyā* in l. 7. One illegible unallocated *akṣara* below *sarvva*° in l. 7.
Possibly one *akṣara* at the bottom of the folio, aligned with *viparyā*° in l. 7.

25a

1. ti | āśrayāśrayibhāvo hi guṇaguṇibhāvaḥ na ca kṣaṇikasya padārthasya kaścid āśrayaḥ | aniṣpannasyāsattvān niṣpannasya ca sarvvanirākāṃkṣatvāt | tena kṛtakatva$_{ṃ}$ kṣaṇikatva$_{ṃ}$ sādhayad guṇatvam ā¦
2. śritatva$_{ṃ}$ sarvvasya nirākuryāt^{0} | ••ata eva śabdasyāpy ākāguṇatva$_{ṃ}$ nirākaroti yat sat kṛta{t}kaṃ vā tad anākāśaguṇo pṛthivīguṇo vā ghaṭavat* / ghaṭo hi dravya$_{ṃ}$ na guṇaḥ | kṛtakaś ca śabdo gandho ¦
3. ceti na kaścid api viśeṣo sti śabdagatasyākāśaguṇatva⊙sya gandhagatasya ca pṛthivīguṇa˘<••>sya śāstradṛṣṭatvena tato yadi śabdasya ākāśaguṇatvaviparyāsanād viruddho gandhasya ¦ above l. 1+••
4. pṛthivīguṇatvaviparyāsanāt kin na viruddha iṣyate | a⊙prakaraṇād aprakṛtatvāt pṛthivīguṇatvasya prakṛtasya ca bādh{ā}anāt viruddho hetuḥ | yukta$_{ṃ}$ yad aprakaraṇāt pṛthivī
5. guṇatvam asādhyaṃ bādhamāno na hetur viruddha iti kevala$_{m*}$ ⊙ tad aprakaraṇam any{ā}atrāpy ākāś{u}aguṇatve samāna$_{ṃ}$ tatas tasyāprakṛtasyākāśaguṇasya bādh{ā}anāt viruddho mā bhūd dhetu
6. <‖>r nna samānaṃ | asminn ākāśaguṇatve viṣaye yo dharmmī {vi} śabdākhyas tasya prakṛtatvād yasya hi dharmmasya dharmmī prakṛtaḥ sa āśrayasya prakṛtatvāt prakṛtas tataḥ sādhyaḥ syāt tadviparyāsanāc ca viru left margin
7. ddho hetuḥ pṛthivīguṇatvasya tu na dharmmī prakṛta iti na sādhyatva$_{ṃ}$ | atas tadviparyāsano na viruddhaḥ | neti samānam eva na tu dharmminaḥ prakra<••>*pr*akramābhyā$_{ṃ}$ viśeṣaḥ kuto yasmād dharmmipra below l. 7, ma→pra

(D26b5; P30b5)

25b

1. krame pi saty anityatve sādhye yasya vāstavaḥ / pratibandho sti tasyānuktasyāpi sādhyatva$_{ṃ}$ syād yathā nairātmyāder nna tathākāśaguṇatvasya vāstavaḥ pratibandho sti / tasyābhāvāt kāraṇāc chā¦
2. stropagamopāyen{o}eṣāṃ kevala$_{ṃ}$ sādhyatvānugamaḥ sa ca śastropagamaḥ sarvvatra pṛthivīguṇatvādau tulyas tasmān nānayor ākā{ra}<śa>guṇatvapṛthivīguṇatvayor āgamadvā- above l. 1+2
3. rāyāta$_{ṃ}$ sādhyatva$_{ṃ}$ pra
ti bhedo sti tasmād atiprasaṅga eva sati cātiprasaṅge ā⊙kāśaguṇatvaviparyāsanād api na viruddho bhyapaganta-vyaḥ | syād etan na śāstropagamāt sādhyam api tu vādina iṣṭatvā¦
4. t prakṛte ca dharmmiṇi yāvān dharmmaviṣayā vādinaḥ sādhya¦(˘)<tve>⊙ṣṭir vvidyate | tatas tasyaiva sādhyatva$_{ṃ}$ above l. 1+(4)
vidyate nānyadharmmigatasya sādhyatveṣṭar abhāvāt* | ihāpi na siddhā sādhyeṣṭiḥ |
5. atha paro vādinaḥ prakṛtadharmmigatānāṃ dharmmāṇāṃ sādhye⊙ṣṭi$_{ṃ}$ sādhayet tadā syāt sādhyatva$_{ṃ}$ na tu sādhanam asti katha$_{ṃ}$ nāsti yāvatā sādhyasya dharmmadharmmisamudāyasya / ekadeśa(¦)
6. ś cāsau viśeṣaś ca viśeṣya˘<(tvaṃ)> tadanyasmād iti | eta- above l. 1+5
smād dhetor yo py aya$_{ṃ}$ dharmmiṇo viśeṣa ākāśaguṇatvākhyaḥ so pi sādhya iṣṭaḥ | sādhyadharmmavad ity ayam asti hetuḥ nirākarttum āha× |
7. netyādi na samudāyasya ekadeśaviśeṣa ity etasmād eva kāraṇād aprakaraṇā prakaraṇarahitā sādhyecchā bhavati vādinaḥ kasmān naivam ity āha | arthasyety ākā{ka}śaguṇasya ta

(D27a7; P31a7)

26a

1. dbhāvasya samudāyaikadeśatvasyāparityāgāt kāraṇād icchāyā aviratiḥ prasajyet* | icchāmātrapratibaddhā cāvikalakaraṇasya vaktuṃ jānānasya sādhanopanyāsaṃ? prati pravṛttiḥ tasyā
2. apy anivṛttiḥ na ca sta icchāpravṛttī katham icchābhāvaniścayaḥ svasantāne dṛśyānupalambhāt | parasantāne numānāt | icchāmātrapratibaddhayā pravṛtyā satyām icchāyām avaśyabhāvyaṃ tadbhā¦
3. vāc cecchābhāvo gamyate | ataḥ prakaraṇanirapekṣā nā⊙stīcchā | yataś ca na samudāyaikadeśatayā sādhyecchā pravarttate | tasmāt prakaraṇāt kutaścit* pareṇāpi nityatvaṃ yadā
4. śabdasya śaṃkitaṃ parijñānaṃ vā jijñās{ā}amānena śabdasyā⊙nityatvaṃ sa paryanuyuktaḥ tadā sādhyecchā tasya bhaved iti | praśnādivākyaṃ jijñāsānumānaṃ prakaraṇaṃ tasmāt praka
5. raṇāt sā tasya bhavantī tenaiva prakaraṇena vādinaḥ pra⊙rair ggamyate / nanu ca prakaraṇan nāma hetur icchāyā na ca tad apratibaddhasāmarthyaṃ kāraṇaṃ | yasmāt saty apı prakaraṇe ¦
6. kvacid deśe kāle vā tasyaiva vādina icchā na bhavati | yasyaiva tatprakaraṇanimittānyatra deśe kāle vā dṛṣṭā 'tas tatprakaraṇaṃ na kevalam eva samarthaṃ tat kāraṇena kāraṇāntarasā¦
7. pekṣeṇa kathaṃ kāryam anumīyate | satyaṃ naivam anumānam asti kevalaṃ sādhanopa{••}nyāsād vacanātmakāt sādhyecchāyāḥ kārya{ṃ}bhūtāt sādhyecchānumīyate sādhanopanyāsāt* kim apy asya ¦

(D28a1; P32a1)

26b

1. sādhyam abhipretam iti / tasmāt kāryāt jñātāyā icchāyā viṣayaḥ paricche{ta}ttavyaḥ prakaraṇena tadviṣayaś cātra vivāda iti tenaiva prakaraṇena gamyate / yathā sāṃkhyasya ātmani sādhye ¦
2. prakṛte sādhanaṃ kurvvatas tadviṣayecchā gamyate ātmārthatva$_{m}$ sādhyam iti | tān tu prakaraṇarahitām icchāṃ viparītajñānavedane nirākṛtā satā yasyā icchā hi {sva}saṃvedanapratyakṣā tataḥ sva¦
3. saṃvedanagamyasyānyasyānubhavenaiva niścitenā{śca}<ni$\underline{\text{?}}$>ści⊙tas tasyā abhāva ity abhanubhavena niścitābhāvā viparītānubhavapratiṣiddhavṛttir bbalād iti upapatter abhāvād a — top f. +••
4. stīti sādhayan^{0} pratyakṣaviruddha$_{m}$ pratijānāti | etad e¦⊙va {de}va kārikayā darśayitum āha | kaiścit prakaraṇaiḥ śabdanityatvā*bhy*upagamādibhir icchā samutpadyate / sā ca tai — bha→bhyu
5. r eva prakaraṇaiḥ kāryabhūtasādhanopanyāsas•ahāyair vviśi⊙ṣṭaviṣayecchā vyavasthāpyeta yasyās tv icchāyāḥ prakaraṇam eva nāsti sā yadi balāt taveyam iccheti vyapadiśyate tadā yu
6. ktāyuktavicāraṇārahitam upapattibā{d}<•>itam īśvarasyeva ceṣṭitam ida$_{m}$ syād viṣay{ā}aparicchedahetunā prakaraṇena saha sādhanoˇ<••••>liṅgaṃ tadrahitām aprakaraṇām icchā$_{m*}$ vada(n v)yabhicāreṇa — top f. +6; below l. 7
7. pratyakṣakṛtena bādhyate pratyakṣasiddhenābhāvena tasyā bādhanāt | tato na sādhyasamudāyaikadeśatvenāprakṛto dharmmo vādinaḥ sādhya iṣṭa iti sādhayitu$_{m}$ śakyas tasmād ga{sve}ndhe pṛ¦

(D28b1; P32b2)

27a

1. thivīguṇatvaviparyāsanād viruddhatva$_{ṃ}$ <|> syād etad yady apy ākāśa<guṇa>tvam aprakṛta$_{ṃ}$ tathāpi tadbādhane sādhyabādhanāt <|> tatsiddhisahāyā sādhyasiddhir ataḥ sādhyam ity āha | 'nāntarīyaka i — above l. 1 / above l. 1+1 / above l. 1
2. ti śrotrajñānaparicchedyaḥ śabdo dharmmī sādhyadharmmaś ca vināśo nākāśaguṇatvapratibaddhaḥ </> tatas tasminn anāntarīyake {sādhya} sādhyasyākāśaguṇatve bādhite saty anyasyānityatva — above l. 2
3. sya kā kṣatir ya*n n*a si{•ya}ddhyed yas tu nāntarīyako dharmmo ya⊙thā kṣaṇikatvasya nairātmya$_{ṃ}$ na hy ātmani nitye sati kṣaṇikatva$_{ṃ}$ sarvvavastugata$_{ṃ}$ sambhavatīti nairātmāsiddhau kṣa — nta→nna
4. ṇitva$_{ṃ}$ na siddhyed ākāśagu{tva}ṇatvan tu naivaṃ nāntarīya¦⊙kam iti ‖ syād etad āgamam abādhamāno hetuḥ sādhya$_{m*}$ gamayed iha tv āgamabādhayā he{du}tur duṣṭo <(')>nityatva — below l. 4
5. m api na gamayatīti agatir eva tasya kṣatir ity āha | ⊙ ukta$_{ṃ}$ ca kim ukta$_{ṃ}$ nāgamāpekṣam anumāna$_{ṃ}$ svagocara ity etad anumānaviṣaye vācaḥ prāmāṇyābhāvād ity a
6. tra vastubalapravṛtta$_{ṃ}$ svaviṣaye pravarttamāna$_{ṃ}$ pramāṇasiddhatrairūpyatvān nāgamāt kiñcit prārthayate | tatas tenāgamanirapekṣatvād āgamabādhanenāpi yat siddhan tat siddha$_{ṃ}$ | na tasya
7. kṣatiḥ | cecchabda uttarakārikāyāṃ paṭhito pīha draṣṭavyaḥ | yadi na tadā śāstram īkṣyate vādatyāgas tadā syān na bhavati tadā ^<va<u>di</u>[?]>balapravṛttānumānakāle 'nabhyupagamād aṅgī — below l. 7

(D29a1; P33a3)

27b[14]

1. kṛta$_{ṃ}$ hi tyakta$_{ṃ}$ bhavati tadā ca nāṅgīkṛtam eva śāstraṃ | n{ā}anu ca {sā}<śā>stropagame vāda iṣṭo yadarthaṃ svayaṃgrahaṇaṃ satyaṃ sa tu śāstropagamas tadety anumānakāle sann apy anaṅgaṃ {sa} tyā$^{\vee GLOSS}$gasya <‖> kathaṃ bādhya¦ top f. above l. 1+1
2. mānas tyakto na syād ity āha | upāyo hīti | yasmād abhyupagame śāstrasyāyam evopāyo yad uta taduktārthaparīkṣā nāma tasmād abhyupāyo vidyamāno py avidyamānakalpas tadānī$_{ṃ}$ na tyāgā
3. ṅgaṃ na tyakto <'>sattvāt yadaiva hi vaiśeṣikaḥ pareṇa saha sva⊙siddhāntoktam anumeyam artham anumānena vicārayitu$_{ṃ}$ prakrāntas tadaiva kṛtābhyupagamo pi pareṇa yadi siddhānto¦ below l. 3
4. kto rtho nirākṛtaḥ kathañcit tadāyam anāgama iti khyā⊙payaṃs tulārūḍhaḥ pravarttamānaḥ saty apy abhyupagame numānakāle 'bhyupagamahetvavasthāprāptaḥ parityaktābhyupaga¦
5. ma iva pravṛtto bhavati tasmād vidyamān{o}ābhyupagamaḥ ta⊙dānīm apūrvvakarttavyatayā dṛṣṭatvāt parityāgasyāviṣayaḥ | yadi nāsti parīkṣākāle siddhāntaḥ kadā tarhi śā
6. strabādhety āha | tatheti śāstrānapekṣayā pratyakṣānumānābhyāṃ viśuddhe nirṇṇīte viṣayasya dvaye śāstre trayo viṣayā'bhidheyarūpāḥ pratyakṣo rūpādir anumeyaḥ kṣaṇikatvādir a¦
7. tīndriyaś ca svarggādis tatra pratyakṣe numeye ca viṣaye nirṇṇīte śāstra*sya* prarigraha$_{ṃ}$ cikīrṣoḥ parigrahasya sa kālaḥ cikīrṣayā caitad darśayati na viṣayadvayapariśuddhāv api niḥśaṅkaṃ ce¦ stra→sya

(D29b1; P33b5)

[14] GLOSS above l. 1+1: ••••••••••

28a[15]

1. to 'tīndriya iti nāvaśyaṃ parigrahaḥ | yayidi tv apravarttamāno duḥkham āsīt tasya niścite viṣayadvaye śāstraparigrahaḥ karttavyas tadā viṣayadvayaviśuddhisamāptikāle śāstreṇa ¦
2. bādhanaṃ bhavati na tu pūrvva$_{ṃ}$ ‖ yadi nāma viṣayadvayaviśuddhitas tadāpi ˇ<(ka)>thaṃ śāstrābhyugamaḥ katha$_{ṃ}$ above l. 1+2
vā tena bādhety āha | tadviroˇ<dhe>neti śāstrasiddhārthavirodhena yā cintā tad iti śāstrasiddhe above l. 1
3. ṣv artheṣu tasyā ayogataḥ nātīndriyeṣv artheṣv āśrayābhā⊙vāc cintā yujyate | yatas ta*s{t}m*āt tṛtīye$_{=}$• sthāne 'tīndriye sta→s{t}māt
rthe saṃkrāntau śāstraparigraho nyāyaḥ | avaśyakarttavyaḥ | śā
4. strānabhyupagame vicāˇ<rā>dhikaraṇ{e}asyaivābhāvād a- above l. 1
bhyupaga¦⊙te ca ˇ<śāstre> tadviruddho rtho nābhyupaga- below l. 7+4
ntavyaḥ | tadabhyupagame tu śāstrabādhā yathā śāstraprasiddha$_{ṃ}$ dharmmam• bhyupaṃgamya asukha
5. pradatva$_{ṃ}$ tadviruddhaṃ bruvāṇaḥ śāstreṇa bādhyate ‖ tatrapi ⊙ śāstraparigrahe sādhyadharmmasya yaḥ sambandhī dharmmaḥ kṣaṇikatvasya nairātmya$_{ṃ}$ sambaddhan tasyaiva sambaddhasya yad bādhakan ta
6. t pariharttavya$_{ṃ*}$ | tasya hi bādhako vastutaḥ sādhyadharmmasyāpi bādhakatvād viruddho bhave*t* na tv anyeṣān dh{e}armmāṇām anavasthāprasaṅgāt | na hi dṛṣṭānte sarvveṇa śāstradṛ$_{=}$ˇ?ṣṭena vyāptam āgamika
7. m api ki$_{ṃ}$ñcil liṅgaṃ śakyan darśiyitu$_{ṃ}$ tasmād avasthit{e}am etat* anumānapravṛttikāle vidyamāno pi śāstrābhyupagamo <(')>avidyamānakalpo na parityāgāṅgaṃ nāpi below l. 7
bādhakaḥ ‖ kathan na

(D30a2; P34a7)

[15] Marking below *nāpi bādhakaḥ* in l. 7 (possibly a gloss corresponding to the insertion mark in l. 6).

28b

1. bādhako yāvatā cakṣuṣo pi paraṃmaṃ pratyayasthānam āgamaṃ bādhamāno na hetur iti nirūpya śāstraviruddhaṃ liṅgam upādeyam ity āha | keneyaṃ sthitir vyavasthā kṛtā kīdṛśī sarvveṣāṃ pratyakṣā
2. numānātīndriyāṇāṃ cintāsu śāstr{ā}aṃ grāhyam apekṣaṇīyam itīdṛśī na kenacit karttuṃ śakyā satyāṃ hy asyām idānīm asiddhāntair gopālādibhir ggrāhyo dhūmenānalo na syāt gṛhyate ca ta¦
3. smāt ^<na> siddhānto numānasya sahāyaḥ ‖ avaśyañ cāgamani⊙rapekṣ{y}am anumānam{ā} abhyupagantavyam itarathā yady ekasmin sādhane sarvvaśāstraṃ śāstradṛṣṭaṃ dharmmaṃ nidarśane darśayed vyāpa — above l. 1+3
4. kam evaṃ sādhanaṃ syād ity e{te}ṣā vyavasthā lokātikrāntā ⊙ bhavet(*) / loke hi kiñcit sādhanam asty eva | evaṃs tu na kiñcit sādhanaṃ syāt | na hi kaścit sa dharmmo sti ya ekasyā¦
5. pi śāstradṛṣṭasya viparyayeṇa vyāpto na bhaved yaś ca śāstra¦⊙dṛṣṭaviparītavyāptaḥ sa viruddha iti na kaścid dhetuḥ ‖ kiñ ca sādhyadharmmeṇāsambaddhasyāgamikasyā^<siddhau> {pi} sādhyadharmma — below l. 7+5
6. ḥ kin na sidhyati sambaddhasya nāmāsiddhau na siddhyet(*) | tatra cābhiprete sidhyati dharmme / āgamasya bādhako he{tu}tuḥ kiṃ kasmād duṣṭaḥ sa hi tasyaivaikasya dharmmasya sādhanāyopanyasta¦
7. ḥ sa cet siddhaḥ asiddhe py anyasminn aduṣṭa eva tasmāt sarvv{ā}atrānumāna āgamāˇ<ś c̲ʔā>śrayaḥ | gopālādibhir vyabhicārī sarvvaṃ s̲ śāstraṃ nidarśana ity anena ca krameṇāśakya ity uktaḥ ‖ syād e¦ — below l. 7+7

(D30b3; P35a1)

29a[16]

1. tan na sarvva$_{ṃ}$ śāstraṃ nidarśane darśayitavyaṃ ki$_{ṃ}$ tu {{••}} sādhyadharmmiṇi yāvanto dharmmāḥ śāstradṛṣṭās tair eva vyāpto hetur dṛṣṭānte darśayitavyaḥ na sarvair eva sā(dh)yadṛṣṭais tena kiñcit sādha¦
2. naṃ syād iti na lokottarā sthitir āgamajñaś cāgamabādhanād dheto(r) na kiñcit pratyeti cakṣurbhūto (hy) āgamo yena nirākriyate sa tasya heyaḥ san katha$_{ṃ}$ pratipattyaṅgaṃ syād anāgamikas tu
3. kim iti dhūmāder vvahnyādi na pratipadyate | nanu yadi ⊙ loke pi sādhyadharmmigatair eva dharmmair vyāptor hetur ggamakaḥ syān nānyathā evam āgamajñasyāpi gamakas tathaiva ¦
4. śobheta na tv eva$_{ṃ}$ yasmād dharmmiṇo dharmmān nikhil{o}ān dṛṣṭā⊙nte sthita$_{ṃ}$ hetum anupanīyaiva tair vyāptaṃ hetum anupadarśyai{ja}va jano <'>nāgamajñaḥ vā{{ś}}caś caitanya$_{ṃ}$ dhūmādeś ca da — below l. 4
5. hanādikam anveti tasmād āgamajñasyāpi hetuḥ sā¦⊙dhyenaiva kevalena vyāpto dṛṣṭānte darśito gamako stu / na hy anyasya janasya tasya cāsti viśeṣaḥ | na ca gamako ¦
6. hetur āgamajña$_{ṃ}$ praty anyathā gamakaḥ anāgamajña$_{ṃ}$ prati cānyathā kin tu tādātmyatadutpattibhyāṃ dvayor apy aviśiṣṭo gamakaḥ ‖ ataś cāviśiṣṭo {sma} yasmāt svabhāva$_{ṃ}$ vyāpa••$_{ṃ}$ kāraṇa$_{m*}$ ¦
7. cārtho vyāpyaḥ svabhāvaḥ kāryākhyaś ca svabhāvapratibandhanimittenāvyabhicāreṇāvināmbhāvitvena gamayat<n^{0}> kasyacid vāda$_{ṃ}$ bādhamāno pi svabhāvāt tādātmyāt tatkāryatvāc ca na vyā¦ — below l. 7

(D31a3; P35b2)

[16] One illegible *akṣara* at the top of the folio, aligned with *sā(dhy)a°* in l. 1. Marking above *kiñcit* at the end of l. 1 (maybe ink from the marginal note on f. 28b).

29b[17]

1. varttate | yadi tu vyāvartteta svabhāvād āgamaṃ bādhamānaḥ syād āgama{syā}<jña>syānya{ṣ}<s̲?>ya cāhetuḥ syād etad yady api svabhāvān na nivr̥ttas tathāpy āgamaṃ bādhamāna āgamajña$_{ṃ}$ na pratipādayitu$_{ṃ}$ śa top f. +1, above l. 1
2. knoti hetur ity āśaṅkāṃ nirākarttum āha | prapadyamān*<*h*>•• pratip{ā}adyamānaś ca taṃ hetu$_{ṃ}$ nāntarīyakam avinābhāvina$_{ṃ}$ kair īpsitair āptu$_{ṃ}$ jñāpayitum iṣṭair hetunā tena sa pratipattā ¦ in l. 2
3. kathaṃ sādhyān arthānn apratipāditaḥ | na hi hetur yogya-⊙tayā pradīpavad anumeyasya gamakaḥ | kin tv anumeyārthanāntarīyakatvaniścayena na tu nāntarīyakatvaniścayād a
4. paro vahnipratipādanavyāpāro nāma tañ ca dhūmaṃ vahni⊙nāntarīyaka$_{ṃ}$ sva{sva}bhāvapratibandhena pratipadyamānas tāvatā vahni$_{ṃ}$ pratipanna eva tathāgamajño pi svabhāvaprati¦
5. bandha$_{ṃ}$ liṅgaṃ pratipadyamāna eva sādhyaṃ pratipannas tat ki⊙m ucyate āgamabādhanād dhetor āgamajñaḥ sādhya$_{ṃ}$ na pratipadyata iti ‖ syād etad āgamajñasya pakṣo bhimatas te¦
6. na hetunā nirākr̥tas tasmān nāntarīyaka$_{ṃ}$ kenacid arthena paśyann apy āgamajñas taṃ hetu$_{ṃ}$ dr̥ṣṭavyabhicāratvān nāṅgīkarot{i}īty āśaṅkāṃ nirākarttum āha | yadi kvacic chāstre ki$_{ṃ}$cid va
7. stu na yukta$_{ṃ}$ tatas tena hetunā pratiṣidhyate | etāvatā yuktam anyad bruvāṇaḥ | sa hetuḥ kim iti pratiṣidhyate tvayā rājakule hi sthitir eṣā yad ekam ayuktam īśvarasya bhāṣita$_{ṃ*}$ ¦

(D31b3; P36a4)

[17] Possibly one *akṣara* below *bruvāṇaḥ* in l. 7.

30a

1. {bhā} yena nirākṛta$_{m}$ tasyeśvarasya dveṣyaḥ sa ˆ<(ca)> yu- above l. 1
   ktaśatam api bruvāṇo nirākriyate | na ca śāstrabhā-
   dh{ā}an{{ā}}aṃ hetu$_{m}$ pariharata āgamajñasya kiñcit*
   sādhanaṃ syāt* | yasmād ekasyāpy āgamadṛṣṭa
2. sya viparyayeṇa vyāptaṃ yadi tatsādhana$_{m}$ bhavaty āgama$_{m}$
   bādhate tad āgama$_{m}$ nābādhiṣṭeti iti sarvair vyāptaṃ darśa-
   nīya$_{m*}$ na caitac chakyaṃ karttum ity āha | sarvvāñ śāstradṛ-
   ṣṭān arthān samīkṛtyeti dṛṣṭāntava
3. rttina upadarśya liṅgaṃ na śakyaṃ vaktu$_{m}$ na hi kiñcit
   sarvvaiḥ ⊙ śāstradṛṣṭair ddharmmair vyāpyate tataś ca sa-
   rvvatra hetau āgamajñasya sādhyasādhanasaṃsthitir utsannā
   syāt tasmād āgama$_{m}$ bādha
4. māno pi hetur āgamas(th)asyānāgamajñasya ca tasmāc
   cāgamā⊙napekṣa iti ‖ tasmād iti | yasmād āgamānapekṣo
   hetuḥ samarthas tasmāt sādhya$_{m}$ prakṛtam eva / tasya ca sā-
   dhya{ba}sya bā¦
5. dhako viruddho nāsādhyasya | ata evaikasmāt sādhanād a-
   ¦⊙bādhyabādhakayor anityatvānākāśaguṇatvayoḥ siddhir
   nna viruddhā prakṛtasya sādhyasya abādhanād aviruddhāpi
   yadi ¦
6. {ya} śāstrabādhāyāṃ viruddhābhyupagamyate nyaviṣaya ity
   arthadvayam anyasya he{tu}tor viṣayaḥ / anyena hetunā
   kṛta$_{m}$ śāstrabādhanam anyasya ca gandhāder ddharmmiṇo
   viṣaye yac chāstrabādhanaṃ tasmin sa¦
7. ty api sā śāstrabādhā'viśiṣṭeti hetur viruddhaḥ syāt | anye-
   nāpi hi hetunā prayatnānantaryakatvādinā tasminn eva śa-
   bdākhye dharmmiṇy ākāśaguṇatvādau bādhite kṛtakatvam
   anitya

(D32a3; P36b4)

30b[18]

1. tvārtham upādīyamānaṃ / yathā svabādhanāt tathā parakṛtabādhām{ā} ahanā<t^{0}> viruddhaṃ syād yathā ca prakṛte above l. 1
   dharmmiṇi śāstraṃ bādhamānan tathā 'prakṛte dharmmiṇi gandhādau pṛthivīguṇatvādi{t}ka$_{ṃ}$ dharmmam bādhamānaṃ ¦
2. viruddha$_{ṃ}$ syāt̠ | anyahetukṛtāyām api śāstrabādhāyāṃ {vi}hetur viruddha ity ayam atiśayo nigamanavyājena darśitas tenāpunarukta{ma}tvam ata evāha | tena tatraiva bādhanam ity evaśabdaḥ ¦
3. pratyekam abhisambadhyate | tenaiva hetunā bādhane bhavati ⊙ viruddho hetur anyabādhāyān tu tasyāviruddhatā tathā tatraiva prakṛte dharmmiṇi bādhane hetur viruddho na dharmmyantare ta
4. sya dharmmyantarasya gandhāder asādhyatve taddharmmasyā$^{\check{}\text{GLOSS}}$sādhyatvā⊙t* / asādhyabādhanasyāviruddhatvān nirākarttum āha | neti kutaḥ sarvvasya hetor yau guṇadoṣau tayoḥ svasādhye ci
5. ntyatvāt svasādhyasādhanād eva guṇavān* hetus tannirākā⊙raṇāc ca duṣṭas tasya sādhanasya svasādhyānuparodhe pi
   {sa} śāstrasya bādhanā$^{\hat{}}$<t*> viruddhatve bhyupagamyamāne below l. 7+5
   sa śāstroparodha
6. ḥ anyeṣām api hetunā kṛte sati tasya kṛta{tva}katvasyāstīti viruddhatā syād itara āha | anyahetukṛte pi śāstrabādhane bhavaty eva pratijñādoṣo na hetudoṣa iti yāvat tad a
7. yaṃ saṃkṣepaḥ pratijñā yadi *t*enaiva hetu tad{e}anyena vā ne→te
   nirākriyate sānumānaṃ$^{?}$ bādhitā bādhakas tu viruddho nodāsīna iti nyāyo yam ity āha | astu pratijñādoṣa eva na hetudoṣaḥ

(D32b3; P37a6)

[18] GLOSS below l. 7+••: dharmmasya sādhyatvāt̠ vā
Possibly one *akṣara* below *prati*° at the beginning of l. 7.

31a[19]

1. kevalaṃ yathā tasminn eva dharmmiṇi prakṛte hetvantareṇākāśaguṇatve bādhite pratijñādoṣas tadvad gandhe pi pṛthivīguṇatve viparyāsane kṛte hetvantareṇa śabdānityatvaprasādhanā¦
2. yopanyastasya bhavatu pratijñādoṣaḥ śāstrasyobhayatrāpi bādhanā{bā}d bādhanīyo dharmmo yasya dharmmiṇas tasyābhidhānād ihaiva prakṛte dharmmiṇi sāstrabādhane pratijñādoṣo nānyatrāprakṛ — e→ṇ
3. te gandhādau hetvantareṇa pṛthivīguṇatve bādhite / pra⊙kṛto hi dharmmī sādhyas tasmāt tasyāpi yāvān dhammaḥ sa sarvvaḥ sādhyaḥ sādhyaś ca yo dharmmaḥ sa eva pratijñāyā bādhakena
4. pratyakṣeṇānumānena vā bādhanīyaḥ | aprakṛtasya tu ⊙ dharmmiṇo sādhyatvāt taddharmmo pi asādhya{tvā}s tataś ca pratijñāyā bādhakena sa na bādhanīyas tena dharmmyantaragatasya dharmma
5. sya hetvantareṇa bā*dh*āyāṃ satyām api ˇ<na> pratijñādoṣa ¦⊙ ity āśaṅkyāha | bādhanīyo rtho yasya śāstrasya tasyābhyupagamād anyatrāpy aprakṛte stu pratijñādoṣas tathā hi na dharmmī — ṣā→dhā, below l. 7
6. prakṛta ity eva sarvvas taddharmmas sādhyaḥ kin tu ya eva prakṛtaḥ | śāstropagamāt tv aprakṛto pi sādhyo jātaḥ sā ca śāstropagamo nyatrāviśiṣṭa iti sādhyas tato hetva{re}ṇa ākāśatve bādhi¦
7. te śāstram bādhitam iti pratijñābādhā evaṃ śambe pi pṛthivīguṇatve bādhite śāstrabādhitam iti pratijñābādhā kin na bhavati abhyupagataśāstrārthabādhāyā aviśeṣāt* | yato pra{ti}kṛ¦

(D33a4; P38a1)

[19] Marking above °*reṇākāśa*° in l. 1.

31b

1. te pi dharmmiṇi śāstrabādhane pratijñādoṣaprasaṅgas tasmān nedaṃ pratipratijñādoṣalakṣaṇaṃ nyayyam {i}atiprasāṃṅgāt* /| ativyāpitvāt⁰ | doṣāntaram api śāstradṛṣṭasya sādhyatve ¦
2. samuccetum āha | api cetyādi | asiddhasya hetor āgamadṛṣṭasya abhidhānasya hetor āgamadṛṣṭasya abhidhānam api pratijñā syāt* pratijñālakṣaṇayogāt | yathā 'nityaḥ śabdaḥ saṃyo
3. gavibhāgajatvād iti saṃyogavibhāgajatva$_{ṃ}$ sādhanam a¦⊙siddham asyāpi ca vacana$_{ṃ}$ pratijñā syāt | eveti nipātoccāraṇena sādhanatveneṣṭasya nirākaraṇān nāyaṃ doṣa
4. ḥ | saṃdigdho vādinaḥ sādhayitum iṣṭo nyāyyaḥ sādhyaḥ ⊙ śāstradṛṣṭa{sya}ś ca parasyāsiddho rthaḥ / śāstropagamāś ca sādhayitum iṣṭo vādina iti na kasyacid vacanenānyathā
5. karttu$_{ṃ}$ śakyo yena {kri}<•(i)>rākriye{{•}}ta | tato nipāta- above l. 1
   graha¦⊙ṇam anarthakaṃ syāt nyāyena vacan{{y}}asya bādhanāc chāstradṛṣṭasya ca sādhyatve svayaṃśabdo pi nārthavān* | pakṣalakṣaṇā¦
6. d bāhyābhidheyatvān na hy asyābhidheya$_{m*}$ pakṣasya rūpam api tv adhikam ato niḥprayojano | nānarthakaḥ kin tu śāstreṣu bahuṣv icchayā vādinaḥ pravṛttyarthaḥ | aṅgīkṛtam api śāstraṃ pari
7. tyajyānyad aṅgī{kṛ}karttavyam icchayā vādakāla iti nidarśanārthaḥ svayaṃśabda ity arthaḥ | nirākarttum āha | kutaḥ punar iyam anicchayā pravṛttiśaṅkā jātā yena {{_}} tad icchayāpravṛttyartha$_{m*}$ |

(D33b5; P38b3)

32a

1. na ca śaṅkām antareṇa vyavacchedaparaṃ lakṣaṇavākyaṃ na cedṛśā(ṃ) śaṅkābījam asti tathā hi pramāṇam evāgamaviṣayaṃ pariśodhayat* pravarttaka$_{ṃ}$ prekṣāvato nirākurvva{na}c ca niva¦
2. rttaka$_{ṃ}$ tataḥ pramāṇena viṣayaṃ śodhayatā so 'nivārito vā{(rth)e}<cā> na kenacin nivāryate nivārito vā nirākurvvatā pramāṇena ca vacanena pravartt{{i}}ayitum aśakyaḥ vacanasya ¦ top f. +2
3. pravarttakatvāyogād ity anarthakaḥ svayaṃśabdaḥ / syā¦⊙d etat* svayam ātmanā yaḥ siddhaḥ sa dharmmī nānyaḥ | anubhavaḥ pa{ra}dārthasvarūpādhīnas tenānubhavasiddhaḥ svayaṃ si
4. ddhaḥ | kalpanā tu padārtharūpādhīnā na bhav{_}atīti ta¦⊙tsiddho na svayaṃ siddhaḥ svayaṃsiddhe dharmmiṇi ya iṣṭo dharmmaḥ s{ā}a sādhya ity evamarthaḥ svayaṃśabdaḥ yad āha | sama¦
5. yetyādi | siddhāntalakṣaṇena viditaviśeṣo yo ⊙ dharmmī ākāśaguṇaḥ saṃyogavibhāgajaḥ śabda ity eva$_{ṃ}$ tan dharmmiṇa$_{ṃ}$ parihṛtya svayaṃ siddho grāhya {{••}} ity prasi¦
6. ddhadharmmiparigrahārthām aparo vyācaṣṭe | tatrāpi vyākhyāne svayaṃśabdo narthakaḥ yasmād vicārasya prastāvād āśrayo dharmmī prasiddho nubhavasiddhaḥ siddho jñātas tasmād etat* pra¦
7. yojana$_{ṃ*}$ na saṅgatam iti / vicārāspadam artho dharmmī na ca siddhāntaprasiddho vicārāspada$_{ṃ}$ | kuta ity āha | na hīti svecchākalpito viśeṣo yeṣān teṣv arthaḥ prayojana¦

(D34a5; P39a5)

32b[20]

1. n tantraṃ pradhānaṃ yeṣām upayogināṃ na tathā{na}rthatantropayoginaḥ | etad ukta$_{m}$ ye puruṣārthopayogino rth{o}ās teṣu prekṣāvatā vicāraḥ kriyate 'rthakriyopayo{ni}<gi>naś cānubhavasiddhā top f. +1
2. eva śabdādayaḥ na svecchayā kalpitabhedas tatas teṣu vyavasthāṃ nityatvāder ddharmmasya kurvvan* na kaścid vinivāryate kenacid iti | nanu ya{ṣe}d evārthakāri ta{ya}d eva siddhānte viśiṣṭa$_{m}$ ka¦
3. lpita$_{m}$ tat katham avicā{dha}ryam ity āha | na hīti yasmā¦⊙t tathā hi svecchayā upacarito yo dharmy aprasiddham anubhavena rūpasāmānyam ubhayor vvādiprativādinor yasya vi¦
4. śeṣa āśrayo yasya vyavahārasya viruddhadharmmābhyupa⊙gamalakṣaṇasya tan nāśrayate | etad ukta$_{m}$ bhavati | yadi rūpasāmānyam anubhavasiddha$_{m}$ kiñcid akalpitam iṣyeta
5. syāt tatra nityo yam artho 'nityo veti ayaṃ bhedāśra¦⊙yo vyavahāraḥ </> yadā tu śrotragamyam api rūpaṃ pareṇānubhavam atikramyānyathā kalpita$_{m}$ tadā tasyaiva parikalpi above l. 5
6. tasya asiddhatvāt kuto viśeṣasyānityatvādeś cinteti | tad ayam artho rthakriyākṣamam ubhayasiddha$_{m}$ vicāryan nānyan na cāgamikan tatheti | atha svaya$_{m}$śabdena prasiddho dharmmapadiśya
7. te tasya tu prasiddhasya apadeśena ˇ$^{\text{GLOSS}}$ <|> na samayaprasiddho dharmmī vyavacchidyate | tasya vicāraˇ<ṇā>{mā}śrayatvād eva vyavacchedād kin tu tasyaiva prasiddhasya dharmminṇo <'>sādhyatva$_{m}$ kathyate | sva below l. 7 below l. 7 below l. 7

(D34b5; P39b7)

[20] GLOSS below l. 7+7: kalpanenety arthaḥ

33a

1. yam eva prasiddho dharmmī na sādhayitavya iti yāvat⁄ | etad api na kutaḥ svarūpeṇaivetyādi | anenaiva lakṣaṇaikadeśena gatatvāt⁄ jñātatvāt siddhāsādhyatvasya kuto gatatvam ity āha |
2. hīti yasmāt siddha$_{m}$ ca sādhanañ ca tayo rūpeṇa nirddeśa-sambhave sati pakṣasya sādhyatvenaiva nirdd{i}eśya itīda$_{m}$ vākyaṃ siddhasādhanayoḥ sādhyatvasya nivarttaka$_{m}$ {va} phalavat* syāt tasmād an{ai}e¦
3. naiva siddhasya dharmmiṇaḥ sādhyatve niraste siddha-sādhyatva¦⊙sya prasaṅgāsambh{ā}a<vā>t tannivṛttyartha$_{m}$ svaya$_{m}$grahaṇam anaˇ<(rtha)>ka$_{m}$ | prayojanāntaram āha | svaya$_{m}$ś{{r}}abdena svaya$_{m}$siddhadharmmipari
   above l. 1+3 above l. 1 gra→ś{{r}}a
4. _grahasya anuktau dharmmiṇam eva kaścid vādī sādhya$_{m}$ kuryā¦⊙t tasmān na prasiddhāpadeśenāyam artha ukto yaḥ prasi{ddha}ddho dharmmī sa na sādhya iti kin tu prasiddha eva yaḥ sa dharmmī na
5. sādhya ••ty āśaṅkya neti | nirākaroti | kuto numāna⊙sya sāmānyaviṣayatvena gato rtho bhidheya$_{m}$ prayojanam vā yasya tataḥ kāraṇād yadi nā<(ma sā)>mānyaviṣayam anumānaṃ
   below l. 7
6. •i•(i)•••••• dharmmiṇaḥ sādhyatvam ity āha | dharmmīti sva-lakṣaṇa$_{m}$ sādhyaṃ syād iti nanu svalakṣaṇam eva {bā} sā-dhya$_{m*}$ yad ukta$_{m}$ prāmāṇya$_{m}$ vastuviṣayadvayor iti | satya$_{m}$ kevalam anumānasya ¦
7. viṣayo •āp•ipradarśanaviṣayeṣu dha(rmmi)ṣu dṛṣṭ(rū)paṃ svalakṣaṇa$_{m}$ anvayinā rūpeṇa dṛṣṭāntasādhāraṇena uṣṇa-sparśaviśeṣo yam indhanavikārahetuḥ kaścid yādṛśo nyatra dṛ̣ṣṭa i¦

(D35a5; P40b1)

33b

1. ti pratīyate tasya tu santānāntaravyāvṛttaḥ svasantānānuvarttī yaḥ pratiniyato viśeṣaḥ so numāna{mā}kāle <|> na gamyate | tena sāmānyam ucyate | dharmmiṇi tu sādhye tyantam adṛṣṭe dṛṣṭā above l. 1
2. ntānvayino rūpasyābhāvāt* pratiniyataviśeṣam eva svalakṣaṇam* sādhyaṃ syāt* tat0 svalakṣaṇaṃ sādhyaṃ pratikṣiptam ananvayasya liṅgābhāvāt tasmān nātra pakṣalakṣaṇe evam iti dharmmisā
3. dhyatvanirākaraṇārthasya svayaṃśabdasyānuktāv api i⟨⊙⟩ṣṭe pakṣe kiñcid virudhyate | niyataviśeṣa{sva}pakṣatvaprasaṅgasyānumānasāmānyaviṣayatvenaiva nivarttitatvā
4. t* tathāpi na nirākṛtam* syād dharmmiṇaḥ sādhayatvaṃ prakā⟨⊙⟩rāntareṇa tathāpi na tannirākaraṇārthaṃ pakṣalakṣaṇe svayaṃśabdaḥ karttavyaḥ yasmād dharmmiṇaḥ sādhayatvaṃ na pakṣado
5. ṣo yat* pakṣalakṣaṇena nirākarttavyam* syād iti darśa⊙yitum āha | atha dharmmiṇam eva sādhyaṃ kaścit kuryāt tataḥ sādhyatvāt kiṃ syāt* itara āha | etac ca dharmmiṇaḥ sā⟨
6. dhyatvam aśakyaṃ karttuṃ kasmād ity āha | hetor viśeṣeṇa dharmmyantarāsambhanānvayasyābhāvād yady evaṃ nanv iti hetor ananvayadoṣaḥ sādhyavikalaś ca dṛṣṭānta uttaram avayavaṃ pra⟨
7. tijñālakṣaṇād avayavād yato pekṣate tasmād uttarāvayavadoṣo <|> na pratijñāyā anyatheti | yady anenāpi doṣeṇa pratijñārthasiddhiḥ pratibadhyata iti pratijñādoṣa below l. 7

(D35b5; P41a3)

34a

1. ucyate tadā sarvva eva hetor dṛṣṭāntasya ca doṣāḥ pakṣasyaiva doṣāḥ syur yasmāt sarvvatra pakṣasyaiva siddhir uparudhyate / na ca sarvve pakṣadoṣā iṣṭās tasmāt tanmātrasya pakṣamātrasyo
2. ttarāvayavanirapekṣasya ye 'nuṣajyaṃte | ta eva pakṣadoṣāḥ yathā 'śrāvaṇaḥ śabdo nityo ghaṭa ity uktamātre pratyakṣānumānabā(˘)<••> prasajatīti na svayaṃśabdasyāyam artho nyenaiva ga above l. 1
3. {••}tatvān nāpi yukta iti vipratipattinirākar{{ā}}aṇārtha e¦⊙va svayaṃśabda etam evārtham āha | hetvādīnāṃ lakṣa{ṇa}ṇair bbādhyaṃ vyavacchedyaṃ parityajyāvyāpter iṣṭasya viṣayasya vyati
4. rekasya cātivyāpter aniṣṭasy{ā}a vyāvṛttyartham pakṣalakṣa⊙ṇam ucya˘ yaiś ca padair avyā{vyā}ptir ativyāptir vvā nivarttyate | tāny āha | svayañ ca nipātaś ca rūpañ ca etā ākhyās tā
5. vyatirekasyātivyāpter bbādhikāḥ / sahānirākṛtaśa¦⊙bdena siddhasyāsiddhasya ca sādhanatvenopanyastasya śāstradṛṣṭasya nirākṛtasya cānabhipreta$_{m}$ pakṣatva$_{m}$ mā prasāṃ¦
6. kṣīd iti eṣām eva padārthānām upādānaṃ kṛta$_{m}$ | iṣṭaśrutis tv avyāpter bbādhanī iṣṭagrahaṇam evamartham anukto pi prakaraṇāśrayo dharmmaḥ sādhyo yathā vijñāyetokta eva tu sādhyo bhi
7. pretaḥ parasyety avyāpter bbādhā | yady etāni padāny avyāpte<r ati••••>ś ca bādhakāni ki$_{m}$ puna^r <pakṣa>lakṣaṇam abhipretam ācāryasyety āha | sādhyasyābhyupagama ity etat pakṣalakṣaṇam ata eva nyāya¦ below l. 7, below l. 7+7

(D36a4; P41b3)

34b

1. mukhe sādhy{{(e)}}atvenepsitaḥ pakṣa iti pakṣalakṣaṇam uktam ihāpīṣṭarūpaśabdābhyām arthasya labdhatvāt⁞ | etad eveṣṭaṃ na punar evaṃ vyākhy*e*yam ācāryadharmmakīrtter etarl lakṣaṇam iti / yasmā kh→e
2. d avyāptyativyāptyor nivṛttyarthāni cet padāni ki$_{ṃ}$ punas tasya lakṣaṇam abhipretam iti | lakṣaṇatattve praśno jāyata eva | kathaṃ punar etal lakṣaṇa$_{m^*}$ paramārthataḥ | teṣu vyāvarttyeṣv a{la}pakṣatā ⁞
3. yataḥ | katham apakṣatva$_{ṃ}$ nirākṛte viṣaye sādhyābhyupa⊙gamyasya bādhanāt⁞ śeṣ*e* śiddhe 'siddhe pi sādhanatvenokta uktamātre svayam aniṣṭe lakṣaṇavṛtter abhāvād apakṣa$_{ṃ}$ ⁞ ś→e
4. tasmāt sādhyābhyupagamo lakṣaṇatattva$_{ṃ}$ | etaiś cāvyāptya⊙tivyāptī nivarttayadbhi×ḥ sādhyatvābhyupagamaḥ pakṣa iti sāmarthyād vyavasthāpita$_{ṃ}$ bhavati tenaivamartha$_{ṃ}$ nāparaṃ ⁞
5. vākyam upādīyata iti | yady avyāptyativyāptinivṛ⁞⊙ttyarthaṃ pakṣalakṣaṇam iṣṭagrahaṇenaiva tarhi sarvvāniṣṭanirākaraṇe siddhe svaya$_{ṃ}$śabd*o* nirarthaka ity āha | vi⁞ ••→o
6. pratipattidarśanād atra pakṣalakṣaṇe svayaṃśrutim akāraṣīd ācāryaḥ | aniṣṭe pi śāstradṛṣṭe dharmme śāstrāpagamād iṣṭa{ma}tvam iṣṭatvāc ca sādhyatva$_{ṃ}$ kecin manyanta iti vipratipattir atha
7. ki$_{ṃ}$ darśayan* svayaṃgrahaṇ{{e}}aṃ kṛtavān yenopadarśitena vipratipattir nirākṛtā bhavet⁞ | iṣṭākṣatin darśayan na hi tac chāstradṛṣṭaṃ {ṣa} prakṛtasādhyanāntarīyaka$_{ṃ}$ yathā 'nityatvasya nairātmyaṃ

(D36b4; P42a5)

35a

1. nāpi hetus tadapekṣa<••> samarthaḥ yadbādhane prakṛtasādhyakṣatiḥ syād athāgamadṛṣṭaṃ pṛthag eva sādhyam mataṃ {da} tad asādhyatvan darśayan na hi śāstram abhyupagata$_{ṃ}$ dharmmī vā prakṛta ity eva vivādānadhika above l. 1
2. raṇaṃ sādhyam atha tathābhūta$_{ṃ}$ sādhyaṃ {sā}<śā>stropagamād iṣṭam evam anavasthāñ ca darśayan katha$_{ṃ}$ śāstropagamāt sarvva$_{ṃ}$ śāstradṛṣṭaṃ sādhyaṃ na ca sa dharmmo sti ya ākāśaguṇatvavat kiñcid viparīta$_{ṃ}$ n{ā}a sādhaye top f.
3. d iti na kaścid dhetuḥ sarvvasya viruddhatvād evam iṣṭākṣati⊙m ākāśaguṇatvāsādhyatva$_{ṃ}$ sādhyatve cānavasthāṃ svayaṃśabdena darśayatā vipratipattir nnirākṛteti | nanu ca svayam i
4. ṣṭaśrutibhyām asiddhahetvabhidhānaṃ nirastaṃ | na hy asiddho he⊙tur vvādinaḥ svayaṃ sādhayitum iṣṭa iti nirarthakam avadhāraṇam ity e<u>u</u><ta>d anudya pariharttum āha | atretyādi | yady a above l. 1
5. py atra pakṣalakṣaṇe svayamiṣṭaśrutibhyāṃ niścitābhidheyo ⊙ vadhāraṇārtha evaśabdas tathāpi kṛtyasaṃjñakas tavyādiḥ pratyayaḥ ante yasya nirddeśyaśabdasya tenābhisambandhāt kā
6. raṇād iṣṭaśabdasya mā bhūn nirdekṣyamāṇe py arthe pakṣatvaprasaṅga ity ālocyāvadhāraṇam ahācāryas tathā hi nirdeśārho bhūtabhaviṣyadvarttamāno rtho nirdeśya ucyate nirdeśyaśabdārthaś ca
7. pradhān{ā}an tasya svayamiṣṭaśabdārtho viśeṣaṇan tataḥ | svayamiṣṭaśabdārtho pi bhavi{tka}ṣyatkālārthaviṣayaḥ syāt tenāyam vākyārthaḥ svarūpeṇa nirdeśyaḥ svayam iṣṭo yas tasya vacanaṃ

(D37a4; P42b6)

35b

1. pakṣa iti tataś cāsiddhahetuvacanaṃ asiddhadṛṣṭāntavacanañ ca pratijñā syāt tau hy asiddhahetudṛṣṭāntau sādhyatvena nirdeśyau vādinaḥ sādhyatvenāpy upanyāsakāle iṣṭā{i}<v i?>ti pakṣatvapra¦ above l. 1+••
2. saṅgaḥ | nanu ceṣṭaśabdo varttamānām icchām āha matyarthebhyo varttamāne ktavidhānānu ca hetau dṛṣṭānte cāsiddhe varttamānā <(i)ṣṭā> vādinaḥ sādhyatvecchā sādhanatvenā- above l. 1+2
bhidhānāt tat kathaṃ nirdekṣyamā
3. ṇe pakṣatvaprasaṅga ity āha | anaṅgam animitta$_{m}$ nirdekṣya¦⊙māṇapakṣatvanivṛtter iṣer ddhātor niṣṭhāpratyayo varttamānakālo py atra pakṣalakṣaṇe ca tathā hi nirdeśyaśabdena yo
4. rtha upāttaḥ sa iṣṭaśabdārthena vi{śe}śye nirdeśyo ya ⊙ iṣṭaḥ sa pakṣa iti nirdekṣyamāṇo pi ca nirdeśyas tatas tasyāpi pakṣatvaprasaṅgāt / anaṅgaṃ niṣṭhā evaśabde tv a¦
5. yam arthaḥ svarūpeṇaiva nirdeśyo yaḥ svayam iṣṭa iti ¦ ⊙ na cāsiddhau hetudṛṣṭāntau sādhyatvenaiva nirdeśyāv iṣṭau sādhanatvena tadānī$_{m}$ nirdeśyatayeṣṭatvān nanu sādhya¦
6. tvenaiva nirdekṣyamāṇa iṣṭo hetvādiḥ satya$_{m}$ kevalam ekasmin kāle na siddhatvasādhyatvanirdeśasambhavo yato nirdekṣyamāṇaviṣayam avadhāraṇaṃ syāt ataḥ kramavatīm api siddha
7. tveṣṭiṃ nivarttayaty avadhāraṇam iti yukta$_{m}$ | ye tv āhur yadaiṣiṣyate tadā nirdekṣyata iti pratīyeteti teṣāṃ kriyamāṇe py avadhāraṇe svarūpeṇaiva yadaiṣiṣyate | tadā nirdekṣya¦

(D37b5; P43b1)

36a[21]

1. te yaḥ sa pakṣ{y}as tasya vacanaṃ pratijñeti pratīye‡ dṛśyate hi yugapad yadāyam asiddham udbhāvayiṣyati tadā sādhayiṣyāmīti | sādhanatva bhaviṣyat sādhyatvecche tannivṛttyartham avadhā¦ ••→‡
2. raṇaṃ syād iti heyam etat‡ | nyāyamukhe pi tarhy evaśabdaḥ karttavyaḥ sādhyatvenepsitaḥ pakṣa ity atrāpi sādhyaśabdaḥ kṛtyānto stīty āha | īpsitapade ˇ<punaḥ> ṅgem eva niṣṭhā | na hy atra sambhavad bha¦ above l. 1+2
3. viṣyatid artha$_{m*}$ śabdāntaram asti viśeṣya(ṃ) niṣṭhānte••na pa¦⊙dena yatsambandhād bhaviṣyadviṣaye iṣṭaśabdārthaḥ sambhāvyeta | sādhyatveneti tu viśeṣaṇapadam evaitat tasmāt tayā ¦
4. niṣṭhayā asiddho hetur dṛṣṭāntaś ca pratiṣi{ṣya}dhyate / yathā ⊙ 'nityaḥ śabdaḥ kṛta{t}katvād ghaṭavad iti kṛtakatva$_{ṃ}$ mīmāṃsakasya sādhyam api nedānī$_{ṃ}$ sādhyatayeṣṭa$_{ṃ}$ vādino
5. dṛṣṭāntaḥ sāṃkhyasyāsiddho pi na sādhyatveneṣṭa iti na ta⊙yor vvacanaṃ pakṣaḥ | iṣṭaśabdasyāparam api vyāvartyan darśayaty etenetyādi | aniṣṭena sa$_{ṃ}$sṛṣṭasyāsādhyatva$_{m*}$ ¦
6. śuddham eva hi sādhyam iṣṭa$_{ṃ}$ na tv aniṣṭa<(saṃ)sṛ••>m ata eva tasya bādhāyāṃ na viruddhatā doṣo hetor nnāpi pakṣasya śāstrabādhety ayam artha uktaḥ kuto yathāsādhya$_{m*}$ sādhyānatikrameṇābādhanād ya below l. 7
7. d eva sādhya(n ta)••sya bādhane doṣo nānyasa$_{ṃ}$*s{y}ṛ*ṣṭasya saṃsarggibādhanena prakṛtābādhanāt‡ | aniṣṭasaṃsṛṣṭam udāharati | ākāśaguṇatvenāniṣṭena saha ekasminn arthe yaḥ sa sya→s{y}ṛ

(D38a6; P44a3)

[21] One unallocated *akṣara* below *doṣo nānya*° in l. 7: n̲[?]i

36b

1. mavāyaḥ sa yasyās*ty{i}* anityatvasya tad aniṣṭasaṃsṛṣṭaṃ tasyābhāvaṃ sādhayati guṇasyāsṛtarūpasya kasyacid abhāvād ity uktaprāyaṃ | yady etat svayaṃśabdaprasaṅgenānumāna- kāle 'nānt{_}arīya sti→sty{i}a
2. katvāc chāstram anāśrayaṇīyam uktam anenaivāprastuta- pakṣanirdeśo nirasto prakaraṇāpannam āha | yathā nityaḥ śabdo 'nityo veti / śabde nubhavamātr{e}asiddhe sthāyitvaṃ nāśitvañ ca ¦
3. lokapratītaṃ jñātum iṣṭaṃ jijñāsā ca {niṣṭa}<•ra••>raṇam* ta- above l. 1+•• tra śu⊙ddhe 'nityatve prakṛte vyatiriktaṃ śabdād indriyeṇa śrotreṇa grāhyaṃ śabdatvaṃ sāmānyaṃ tena saha ekasminn arthe sa
4. mavāyo syāsty anenānityatvena yuktaḥ śabda iti savi⊙śe- ṣaṇam aprakṛtam īdṛśam anityatvaṃ | nanu ca vaiśeṣikasye- dṛśam evānityatvam iṣṭaṃ tat kim aprastutapakṣīkara
5. ṇam ity āha | sati hīti yasmāc chāstraprasiddhasya dharmmā- de¦⊙(r ddh)armminaḥ parigrahāc chāstrāśraye sati dvayor api śāstraprasiddhārthapakṣīkaraṇaṃ yuktaṃ syāt | tasya vā śāstrasi
6. ddh{e}asy{o}ānityatvasyāvabodhārthitve sati kīdṛśaṃ bha- vato 'nityatvam iti praśnāt prativādino {'}vidite | anyatheti | asati tu śāstrāśraye tadavabodhārthitve vā śāstraparigraho
7. sambaddhārthaḥ pralāpaḥ prakṛtānupayogitvād anavadh{i}e- yaḥ syāt parasya | tasmād dvayor vvādinoḥ śāstraprasiddha- sya dharmminо 'nāśrayād anāśritaś{r}āstrayoḥ kasyacil lo- kataḥ si

(D38b6; P44b5)

37a[22]

1. ddhasyānityatvādeḥ parīkṣāyām aprastutasyaivāprasiddhasya na parīkaraṇaprastāv{{e}}aḥ | etad ukta$_{m}$ bhavati na yad ekākino vādina iṣṭaṃ tat prastutaṃ pareṇānavadhiyatayā 'sādhyatvā꞉
2. t sādhyasya ca prastāvacintānād yas tu prativādino jijñāsita$_{m}$ tat* prastutam avadheyatvena sādhyatvāt tasmāt* tayor āśritaśāstrayoḥ śāstrārthaḥ prastuto bhavati na vādini ke
3. valam iti | saṃprati paraḥ prativādinaḥ sāmānyāvabo⊙dhārthitve viśeṣāvabodhārthitva$_{m}$ darśayitum āha | viśeṣasyeti | ihākṣepaśabdaprayoge yadi sāmānya$_{m}$ ka
4. rmma viśeṣaḥ kartta bhedo tayoḥ prayoge saty ubhayaprā⊙ptau karmmaṇīti ṣaṣṭī | karmmaṇi ceti pratiṣedhān na samasyate tataś ca viśeṣeṇa sāmānyasyākṣepād iti syā
5. t samāsa{••}prayuktas tataḥ śeṣavi(ś)eṣa / tasyāñ ca satyā⊙m viśeṣaḥ karttā ṣaṣṭyanto pi na virudhyate tad ayam arthaḥ yasmād viśeṣaḥ sāmānyam ākṣipati tasmāt tasya ꞉
6. viśeṣasya siddhāv iṣṭaṃ sāmānya$_{m}$ siddhaṃ bhavati viśeṣasiddhyā ca sāmānyasiddhau sāmānye 'nityatvamātre jijñāsite viśeṣo pi aniṣṭasaṃsṛṣṭo jijñāsito bhavatīty āśaṃ
7. kyāha na pratipattur vvāñchāyā arthitvasya prakaraṇāt prakṛtatvāt* pratipatṛvāñchānām^{0} kim nityaḥ śabda utānitya iti prakṛtavākyānumeyatvāt prakṛta(ṃ) {| kṛ} gṛhyate | na ꞉

(D39a6; P45a7)

[22] Two illegible unallocated *akṣara*s (or one consonant with medial vowel *o*) with a number at the top of the folio, aligned with *aprastuta*° in l. 1.

37b[23]

1. ca viśe_ṣaviṣayaḥ śabdo stīti katham aprakṛtāviśeṣayā pratipatṛvāñchā yathākathañcit kalpyate | yataś ca prakṛtaiva pratipatṛvāñchā nānyā ata eva pratipa{tti}<tṛ>vāñchāyāḥ praka¦ above l. 1+1
2. raṇena sādhyadharmmeṣṭipratītir vvādina ity asmābhir ucyate kaiścit prakaraṇair ityādinā | yadi tv aprakṛtāpi patṛvāñchā bhavet pratipattur vvāñchitasya sādhyatvāt* na prakaraṇenai kevale¦
3. na vādinaḥ sādhyadharmmeṣṭigatir yujyetety abhiprāyaḥ | nanu ⊙ yady apy aprakṛtā viśeṣavāñchā prakṛtena vākye{na}nāpratipattes tathāpi vastuto vasīyate | sāmānyaṃ hi viśe¦
4. ṣaniṣṭham arthakriyāyāṃ yathā vṛ{tv}kṣatva$_{ṃ}$ śi$_{ṃ}$śapādiniṣṭhaṃ ta⊙taḥ sāmānyārthitve viṣārthitvam ity āha | na h{i}īti sāmānyenārthī viśeṣa eva pratiniyamas tenārthy avaśyaṃ na ¦
5. bhavati tathā hy aviśeṣārthitva$_{ṃ}$ sāmānyārthitva$_{ṃ}$ tadviru¦⊙ddhañ ca viśeṣārthitva$_{ṃ}$ na hi vṛkṣamātrārthī ki$_{ṃ}$ tv aniyatenaivārthī aniyatasādhyakriyārthitvāt* | tasya niyatavi¦
6. śeṣā*rth*itva$_{ṃ}$ viruddha$_{ṃ}$ na sāmā<••>rthino viśeṣārthitvam a¦⊙nayor virodhād ity arthaḥ | na k*e*vala$_{ṃ}$ pratipatṛvāñchāyāḥ prak{ā}araṇād viśeṣāntare vivādāsambhavāc ca | yasmād a tvi→rthi, below l. 7 ••→e
7. nekaviṣaˇ<{••••}>ya$_{m*}$ sāmānyaṃ tatra ca kasmiścid viśeṣāntare pratipattur avivādo pi sambhava tasmān na sāmānyāvabodhārthitve viśeṣārthitva$_{ṃ}$ tasya siddhatvasambhavāt* / kiñ ca siddhena kasyaci¦ below l. 7+7

(D39b4; P45b6)

[23] Marking below *kiñ ca* in l. 7.

38a

1. d arthitvam īdṛśaś ca viśeṣaḥ śāstrāt sidhyet* na ca śāstradvāreṇa vivādaḥ tadā vivādakāle tasya śāstrasyāsamba{{••}}ndhāsyā parīkṣāto bhyupagamāt pramāṇayor vviṣayavicāre <••> na¦
2. pekṣaṇīyatvāc cānāntarīyaka$_{m}$ śāstra$_{m}$ vivādakāle tataḥ śāstrasiddham asiddham eva / lokaprasiddhas tarhi bhaviṣyatīty āha | na cai?vaṃvidhāḥ śāstrasiddhā dharmmāḥ / siddhāntastho yo na
3. bhavati tasya kvacid vastuny anvayinaḥ santaḥ prasiddhās ta¦⊙t kutaḥ siddhis tad evam aprakaraṇā viśeṣāḥ pratipaṭṛvāñchāyā abhāvād avivādasaṃbhavād asiddhatvāc ca | yady api
4. viśeṣasiddhau sāmānya$_{m}$ sidhyati tathāpi na sāmānyā¦⊙vaborthitve viśeṣāvabodhārthitvam ity ukta$_{m}$ / sa$_{m}$prati sa eva viśeṣo duḥsādha ity āha | avyabhicārī vā
5. na ca hetur asti vyāptisādhanapramāṇābhāvāt kṣaṇika⊙tvasya tv asty avyabhicārī bādhak{e}asa$_{m}$bhavāt | nanv asty {ā}avyabhicārī hetus tathā hi ghaṭavyatiriktendriyagrāhyasā
6. mānyaikārthasamavāhya˘<(yya)>nityatvayukta{••}śabdayor anyatareṇa sadvitīyo ghaṭaḥ kṛtakatvāt stambhavad iti dṛṣṭānte sām{o}ānyenānvayaḥ sādhyadharmmiṇi ca ghaṭād ghaṭasyānarthāntaratvāt | below l. 7
7. tathābhūtaḥ śabdaḥ sidhyatīty āha | sadvitīyaprayogāś ceti | ekasmiṃ sadvitīyaprayoge niraste eva$_{m}$prakārāḥ sarvve nirastā bhavantīti bahuvacana$_{m*}$ | tad eva$_{m}$ sāmānyasiddher ana

(D40a5; P46b1)

38b[24]

1. ṅgatvāt* aprakṛta īdṛśo viśeṣa<ḥ> śāstrasyānāśrayaṇāt aprakṛtatvam ukta$_{m}$ | saṃ{pra}ti tu praty api śāstrāśra_yatve 'prakṛta evety āha | śāstrāśraye pi prastutasya dharmmasyātikrame 'tipra¦ above l. 1
2. saṅga uktaḥ tatrāpi sādhyadharmmasyetyādinā | tasmād iti yasmāt sāmānyajijñāsāˇ<••••••••••••> tasmāt prakaraṇāpannaṃ ki$_{m}$ nitya ityādivākyārūḍha$_{m}$ pratipattur vvāñchita$_{m}$ dharmmamātram aviśeṣaṇam a¦ below l. 7
3. viśeṣaṇatvād dharmmamātram ity arthaḥ | ta{smā}t sādhyan tad evā¦⊙karṇṇanīyam anyathā 'prakaraṇāpannasādhyāṅgīkaraṇe rthāntarābhyupagamād avasādaḥ syād vādi_naḥ pratipattur arthi
4. ta$_{m}$ ^ sādhyaṃ parārthatvāt* sādhanopanyāsasya tatparityāge '⊙rthāntaragamanam avasādo vādinaḥ prativādino pi prakṛtadoṣānudbhāva_nād avasādaḥ | anirākṛtaśabdā
5. rtha$_{m}$ va{ktu} sādhyā{pa}bhyupagamaṃ ca pakṣam ācāryasya iṣṭaṃ gṛhītvāha ⊙ sa cāyam anantaro({)nta(})ktaḥ sādhyābhyupagamo 'nirākṛto nirddeśyaḥ | kena pratyakṣārthaś cānumānañ cāptau cāptaśa¦
6. bdas tadvacane vṛttaḥ prasiddhaś ca prasiddhenārtheˆ<na> prasiddhir uktā viṣaye{ye}ṇa arthena viṣayiṇo jñānasya nirddeśād etai{ni}rākṛtaḥ | {va} nanu ca pakṣavacanam asādhanāṅgam ukta$_{m}$ tat kathaṃ ni¦ below l. 7+6
7. rddeśya<m •ty ••••••••>ḥ paraiḥ saṃbhāvyaṃte tadaiva$_{m}$ nirdeśyaḥ | asmākan tu na nirdeśya eva / anena ca lakṣaṇasūtre nirdeśyaśabdo vyākhyātaḥ paramukheṇāya$_{m}$ yeṣāṃ pakṣo nirddeśyas teṣām īdṛ¦ below l. 7

(D40b5; P47a2)

[24] Ca. 4 *akṣara*s below °*vyaṃte tadaiva$_{m}$* in l. 7 (maybe to correct *pakṣam* to *pakṣa<lakṣaṇa>m* in l. 5, or a gloss corresponding to the insertion mark in l. 4. It could also be a continuation of the insertion in l. 7).

39a

1. śa (e)va nirdeśyaḥ | āṣṭā<ptā>{mi}bhyām iti | ātmā paraś cāptau | i{s̲}hāpy āptaśabda āptavacane prasiddhaśabdaś ca prasiddha<(•)e> śa<u>bd</u>e×<u><|></u>?<ddh(au) hetu>m apekṣate | hetuvyāpārasya viṣayo bhavati | nanu — above l. 1; above l. 1, top f. +1
2. ca sarvvam eva pramāṇam arthāntarasya bādhakam arthadvāreṇaiva bhavati | na svarūpeṇa na hi jñānaṃ bāhyenārthena virudhyate kin tu tatsādhitam arthāntara$_{ṃ}$ | tat ki$_{ṃ}$ / pratyakṣe rthagrahaṇam i¦
3. ty āha | pratyakṣe / pratyakṣaṃ viśeṣayitu$_{ṃ}$ yad arthagrahaṇaṃ ta⊙d asatyaviṣayatvāt kasyacit tasyāsatyārthasya parihāra$_{ṃ}$ hetūkṛ̥tya pramāṇaviṣayasya vastuno grahaṇārtha$_{ṃ}$ |
4. akṣāśrita$_{ṃ}$ hi yad vijñāna$_{ṃ}$ tat pratyakṣa$_{ṃ}$ tac ca vitathārtha<m a><vitathārtha>⊙ñ ca tatra vitathārthaṃ keśādijñānaṃ na bādhakam iti darśayitum arthagrahaṇaṃ kṛ̥ta$_{ṃ}$ | nanu ca pratyakṣa$_{ṃ}$ pramāṇam u¦ — right of *rtha*, below l. 7+4
5. kta$_{ṃ}$ tat katham apramāṇa$_{ṃ}$ pratyakṣa$_{ṃ}$ satyaṃ kevalam ihāptava⊙canam api apramāṇa$_{m*}$ prasiddhiś ca bādhikoktā pratyakṣaśabdaś ca vyutpattyā sādhāraṇas tataḥ pratyakṣābhāsa
6. m apy apramāṇaṃ bādhaka$_{ṃ}$ manyetety arthagrahaṇa$_{m*}$ | nanv ev{e}am apy anyad evārthagrahaṇaprayojanaṃ vakṣyati tadarthā cārthoktir iti satya$_{m*}$ kevalam anyair arthagrahaṇaprayojanam ī¦
7. dṛ̥śam ākhyātam etac ca na yuktam iti darśayitum uˆ<pa>nyastam etat* yathā 'sati nāstiteti tṛ̥tīyasya rūpasya niyama{ḥ}lakṣaṇaprayojanam ākhyātam anyair ūpanyasya dūṣitan tadvat* — below l. 7+7

(D41a6; P47b5)

39b[25]

1. kasmāt punar nirākṛto na pakṣo yadi hetuḥ sādhayitusamarthas tenāvyāptatvād dhetudoṣas tahy ayaṃ na pratijñādoṣaḥ tatas tallakṣaṇenaiva nivartyo na pakṣalakṣaṇena | yathokta$_{ṃ}$ |
2. hetvādilakṣaṇair bbādhyam ityādy etad āśaṅkyāha | saṃdigdhe rthe yato hetur ucyate tato vyastaḥ pramāṇena nirākṛto 'nāśrayo hetor nna sa pakṣo hetuvyāpāraviṣa{t}yatvā¦
3. t pakṣasya kasmāt punar vyaste hetu nocyate | yato heto⊙r anāśraya ity āha | vyastaḥ pratipramāṇasya anāśrayaḥ kasmād anāśrayaḥ pratipramāṇasādhyasya viparya¦
4. yo viruddhe pramāṇasya vyatteḥ | yasya viruddhe pramāṇaṃ ¦⊙ vṛtta$_{ṃ}$ / ta••d vyastam aśravaṇatvam iva | nanu ca viryaye pramāṇavṛttāv api viruddhāvyabhicāriṇo hetor āśra
5. yo dṛṣṭa ity āha | pramāṇābhyāṃ nirākṛto vyasto nā¦⊙nyaḥ viruddhāvyabhicāriṇas tv aprāmāṇyād ekatra vṛttir aviruddhā | kasmād viparyaye pramāṇavṛttau prati¦
6. pramāṇasya anāśrayo viruddhayo{dha}r ddharmmayoḥ samyagjñānasyāyogāt | na hy eka$_{ṃ}$ vastu viruddhānekasvabhāvaṃ svabhāvabheda••lakṣaṇatvāt vastubhedasya samyagjñānotpattay{o}e ca
7. hetuprayoga iti na vyaste hetuvacana$_{ṃ*}$ | ya*dy e*va$_{ṃ}$ hetus ta$_{ṃ}$ sādhayitum aśakta iti hetur duṣṭo na pakṣa ity āha | he<(to)>r vviṣayakhyāpa{pa}nāya ca pakṣya ucyate tato hetu

••→dye below *yady* in l. 7+••

(D41b5; P48a7)

[25] Unallocated *akṣara* below *yady eva$_{ṃ}$* in l. 7: ti[?] or te[?] +(5)

40a[26]

1. vyāpāraviṣayaḥ pakṣo nānyas tathā ca sati {vya} sa vyasto pakṣa eva | kuto nirākṛte viṣaye viṣayiṇo hetor abhāvāt* hetuvyāpārāviṣayatvād ity arthaḥ | kim ato 'taś ca
2. yad ukta$_{ṃ}$ yadi hetus ta$_{ṃ}$ sādhayitum aśaktaḥ sa duṣṭo na pa˘<(kṣa)> iti tad asad yadi h{i}etuviṣayād anyaḥ pakṣaḥ syāt | syātāṃ hetuvyāpāranirapekṣāv eva pakṣasya guṇadoṣau tato śakye sā — above l. 1
3. dhye hetur duṣṭaḥ syān na pakṣo dya punar hetuvyāpārahaviṣaya ⊙ eva pakṣaḥ | tato {{•ā}}{sādhya} <hetunā> sādhayitu$_{ṃ}$ śakyo hetuvyāpāraviṣayatvāt pakṣo śakyo 'viṣayatvād apakṣa iti hetu — top of f. +••
4. nā sādhayitum aśakyaḥ tanmā*tr*abhāvitvāt pakṣadoṣaḥ | tathā hi ⊙ na pratijñādoṣā vācyās te hi sarvva eva vyāptidarśanakālopanipātino hetudoṣam ativarttanta ity ukta$_{m*}$ prati¦ — na→tra
5. jñāprayoga$_{ṃ}$ tv abhyu˘<pa>gamya prati˘<(jñ)ā>doṣas tanmā{nta}trabhāvī hetudo¦⊙ṣas tūttarāvayavāpekṣa ucyate | nirastaś cārtho śrāvaṇatvādir gṛhyamāṇa eva ˘<na>ca sādhayituyogyo dṛśyata iti ¦ — below l. 7+5, below l. 7 — below l. 7+6
6. tanmātrabhāvī nottarāvayavāpekṣaḥ | yadi viparyaye pratipramāṇavṛtter vyasto he{tu}tor aviṣayaḥ | kathaṃ saṃdigdha eva hetuvyāpāraviṣayo {he} tas tatraiva hetur ucyate | siddhe pi hi
7. saṃdigdha iva na viparya˘<(y)e> pratiprāmāṇam asty ataḥ siddho pi hetuviṣayaḥ syād ity āha | tasmād vyastasya hetuvyāpār*āvi*ṣayatvāt | saṃdigdho hetuvyāpāraviṣayo na viparyaye ¦ — below l. 7+(7) — ravi→rāvi

(D41b6; P49a2)

[26] Unallocated *akṣara* at the top of the folio, aligned with °*āviṣaya*° in l. 1: ti?

40b

1. pratipramāṇāvṛtter yataḥ siddho pi hetuvyāpāraviṣayaḥ syāt tataś ca yathā sati pra{mā}<ti>*pr*amāṇe niṣphalo hetus tadvat pūrvvam pramāṇe vṛtte niˇ{vṛtte}<ṣpha>lo hetur ato naiṣphalyāt prayuhyamā — top f. +••, ṇa→pra; top f. +1
2. n{ā}avyāpārāviṣayatva$_{m}$ siddhasya vyastasya ˆ<ca> tulyam iti vaiphalyakṛto vyastasya hetvaviṣayatvāt siddhasādhāraṇāt saṃdigdha eva hetuvyāpāraviṣayas tataḥ pakṣaḥ siddhas tu pakṣābhāsas tanmātra — above l. 1
3. bhāvitvād vyastavad iti / ye tu nirākṛto na pakṣa iti ki⊙m vācanikam āhosvin nyāyaprāptam ity avatārya grantha$_{m*}$ gamayanti teṣā$_{m}$ etāvad vaktavyaṃ jāyate viruddhayor eka¦
4. tra samyagjñānāyogān nirākṛto na pakṣaḥ saṃdigdhe hetuva⊙canād ity etac ca vivaraṇaṃ ca kiñcid duḥśliṣṭa$_{m}$ syāt tasmād dhe<••>viṣayaḥ pakṣo nirākṛtaś cāviṣayatvāt tanmātra¦ — below l. 7
5. bhāvī pakṣadoṣa ity evam eveti | yadi pramāṇābhyām e¦⊙va vyastasyāpakṣatva$_{m}$ kathañ caturvidhā bādhoktety āhānumānasya bhedena bheda$_{m}$ hetūkṛtya pratyakṣānumāna¦
6. bādhā caturvidhoktā tridhānumāna$_{m}$ bhitveti | vāstavam anumānam ekam abhyupagata$_{m}$ dvipra{pre}bheda$_{m}$ kalpitakāryasvabhāvāśrayatvād yathā ca vāstava$_{m}$ bādhaka$_{m}$ tathābhyu<pa>gatam abhyupagamānta — below l. 7
7. rasya bā*dh*a<••>kan tatra pratyakṣādiṣv abhyupāya iti abhyupagamena viṣayiṇābhyupagata$_{m}$ śāstra$_{m}$ lakṣyate | abhyupagata$_{m}$ śāstraṃ kāryāṅgam arthasya kārya$_{m}$ bhūtvā liṅga svabhāvāṅgam iti svabhāvasaṃ — ka→dha, below l. 7+(7)

(D42b6; P49b5)

41a[27]

1. jñaka$_{ṃ}$ pratyaṅgaṃ jagat^{0}sthitir vyavasthā prasiddhir vvivṛṇvann āha | āptavacanaṃ kāryalakṣaṇaṃ liṅgaṃ svabhāvalakṣaṇaṃ tu liṅgaṃ prasiddhiḥ | prasiddhir vikalpārūḍhatva$_{ṃ}$ nāma svabhāvo rthasyeti nirṇṇe
2. ṣyate | kaḥ punar āpto yadvacana$_{ṃ}$ kāryaliṅgam ātmā paro vāptaḥ kimvi{s̱}śiṣṭaḥ yathāsthitaḥ satyo rtho ˇ<••(sya)> above l. 1 darśanasya tasmāt* pravṛttā tādṛśī vāg ya(ˇ)<••> sa tathā- above l. 1 {ga}bhimata iṣṭa āptaḥ | avitathārthava
3. cana ātmā paro vā āpta ity arthas tasya vacana$_{ṃ}$ arthasya ta¦⊙thābhāvam aviparītatvam antareṇa na pravarttate | yatasmāt tasyārthasya tat kāryam iṣṭa$_{ṃ}$ sa cārthaḥ svenāptavacanalakṣa
4. ṇena kāryeṇa saṃsūcitaḥ svarūpaviparyayasya svarūpavi¦⊙ruddhasyārthasyābhyupagama$_{ṃ}$ pratibadhnātīti pratibandha evātra sthitaḥ pakṣo bhaviṣyati | sa$_{ṃ}$prati tu bādhata ity artho
5. mataḥ śāstram ity āptavacanaṃ sāmyād dhetor arthakāryatvala¦⊙kṣaṇād abhisamasya miśrīkṛtya bādhakam e(k)am euktam āc{o}āryeṇa | nanu cānyair ete bhinne ukte saty apy arthakāryata¦
6. yā dvayoḥ sāmye tat katham āc{o}āryeṇaika$_{ṃ}$ bādhakam uktam ity āha | yathetyādi | evam atrābhisambandhaḥ svavacanenāsyāptavacanasya kāryatvāviśeṣāt* | yā sahoktir abhedoktiḥ sā ¦
7. sāmyadṛṣṭaye kasyacit sādṛśyasya pratipattaye / ki$_{ṃ}$ punas tat sādṛśyan ity āha | yatheti ātmāno prāmāṇya iti vaktā hi yady abhidheyārthanāntarīyaka$_{ṃ}$ madvacanam iti param praty abhyupagaccha

(D43a7; P50a7)

[27] One illegible *akṣara* above *prasiddhiḥ* in l. 1 (maybe to correct *yatasmāt* in l. 3).

41b[28]

1. ty evaṃ vacanam uccārayet* nānyathā prayojanābhāvāt* madvacanād etam arthaṃ pratipadyasveti paraṃ brūyāt pratipattavyārthaṃ vacanam ātmano darśayatā vacanam arthakāryan darśita$_{m*}$ | evaṃ hi pra
2. tipattavyārtha$_{ṃ}$ tad yady abhidheyavastvavyabhicāri syāt* <|> vacana$_{ṃ}$ cārthakārya$_{ṃ}$ kathaṃ bhavati yady arth(ā)vinābhāvidarśan{o}āt pravartteta <|> tasmād vaktā vacanoccāraṇasāmarthyād arthanāntarīyakam ā — above l. 2 — above l. 2
3. tmīya$_{ṃ}$ vacanam ātmānañ ca yathārthadarśanaṃ prakāśayati | ya⊙di tv asatyadarśanam ātmāna$_{ṃ}$ vacana$_{m*}$ cāsatyārthaṃ paraḥ pratipādayitu$_{ṃ}$ iṣṭo bhaven naiva vacanam uccārayet* | vaca
4. naprayojanasyārthapratipattirūpasya anabhimatatvāt* ⊙ tad ihānetmano prāmāṇyanimittatvād vacanaprāmāṇyasya tadbhāve tasyāpy abhāvāt | tathā śāstrasyānāśrayaṇe
5. prāmāṇyā<na>bhyupagame tat^{0}prasiddhe dharmmiṇi nāsti vicā¦⊙rasya pravṛttir itīda$_{ṃ}$ {ta}tsādṛśya$_{m*}$ yatpratīyateye sahoktiḥ kṛtā | kiṃ vaktu$_{ṃ}$ sādṛśya{vi}pratip{r}attir iṣṭā | — below l. 7+••
6. prastāvasya dha{_}rmmaviśeṣavi<|>cārasyādhikaraṇatve śāstrasya bādhaka$_{ṃ}$tva$_{ṃ}$ yatra viśeṣavicāre dharm(m)ī śāstrapra(t)ipābaddhaḥ tatra śāstram āśraya āśrita$_{ṃ}$ ca bādhaka$_{ṃ}$ nānyad ity etam artha$_{m*}$ ¦ — above l. 6
7. vaktu$_{ṃ}$ sā{mā}myaṃ pratipādayitum iṣṭaṃ vacanam apy uccāraṇaprastāvāśrayatvād eva bādhaka$_{ṃ}$ / yataś cānayoḥ prastāvāśrayatvena bādhakatva$_{ṃ}$ saman darś{i}ayitum abheda ukto ta evodāha

(D44a1; P51a2)

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[28] One illegible unallocated *akṣara* above *prati*° in l. 1.
Marginalia below °*vāśrayatvād...prastāvā*° in l. 7, in three or four groups of letters: •••j•••••••••• •••••• •••••• (maybe or a correction of *yatpratīyateye* in l. 5 and of other mistakes, or the insertion of a passage that could be missing in l. 4).

42a

1. raṇam apy atraikīkṛte svavacanāgamavirodhe sadṛśam abhinnaṃ darśitaṃ | na santīti prameyārthāny arthavanti pramāṇāni na santi yo rthas taiḥ pratipādyate sa naivāstīty arthaḥ pratiṣidhyate
2. na svarūpamātraṃ tasyā<?><>bhūyamānatvāt | kathaṃ punar e{va}tad udāharaṇam ubhayor api sadṛśam ity āha | pramāṇānām iti | pramāṇaṃ na vidyata iti bruvatā abhidheyārthāsambandhaṃ vacanam u above l. 1+2?
3. ktaṃ | abhidheyārthāvinābhāvitve tu vacanam eva pramāṇaṃ ⊙ syāt / abhidheyārtharahite vacane darśite taduccāraṇaṃ nirarthakaṃ tathā śāstram apy arthāvinābhāvi na syād iṣṭaṃ*
4. ca tad anayor ayogād ābhyāṃ* pratijñārtho bādhyaḥ śadṛśa⊙ḥ nanu ca na pramāṇaṃ* śāstrapratiṣṭhāpitaṃ dharmmīti katham iha {sādhya}<śāstra>bādhety āha | svavacanavirodhe spaṣṭam udāha top f. +4
5. raṇaṃ vacanoccāraṇasāmarthyāyātena prāmāṇyenāprāmā⊙ṇyasya bādhanāt | āgame tu virodhodāharaṇasya diṅmātram etat[0] | atra hi vacanasyāvaśyakarttavyābhyupa
6. gamaṃ prāmāṇyaṃ virodhi pratijñārthasya tad anayā diśā yatra niyatābhyupagamaṃ śāstraprāmāṇyaṃ tac chāstrodāharaṇam anugantavyaṃ* | tad āhātrāgamavirodh{i}e spaṣṭam avaśyam evābhyupaga¦
7. ntavyaprāmāṇyatvāc chāstrasya / pretya dūraṃ gatvety arthaḥ | dūragamanañ ca paralokas tatra na sukhaṃ pradadātīti | atra śāstrabādhā katham ity āha | dharmmītyādi | tasy{ā}a śāstrasya bādhāyāṃ na

(D44b1; P51b3)

42b

1. viśeṣasya sukhapradatvāsukha<••>datvalakṣaṇasya cintā- above l. 1
   pravṛttir asti | adhikaraṇasyāśrayasya pratyastamayāt[0] nivṛ-
   tter viśeṣo hi sāmānye sati cintyate | sāmānyam eva nivṛ-
   {{••}}ttam iti
2. kimviṣayā viśeṣacintā | na hi śaśaviṣāṇasyātyantam asatas
   tyaikṣṇyādicintā | yadi nāma śāstraṃ bādhita$_{ṃ}$ tathāpi ka-
   tham adhikaraṇapratyastamaya ity āha | dharmiṇo vyava-
   sthiteḥ sattā
3. yās tadāśrayāt śāstrāśrayatvāt śāstreṇa hi dharmmī sāmā-
   ⊙nyarūpo vyavasthāpitaḥ | tasyā ca śāstrasya bādhane dha-
   rmmiṇo 'bhāvād viśeṣacintā niva{va}rtteta | tasmād e
4. vaṃvidhe viṣaya iti / śāstraprasiddhivicārāśraye śāstra⊙m
   avaśyam eva pramāṇayitavya$_{ṃ}$ | yadi śāstraprasiddhe dha-
   rmmiṇi śāstraviruddha$_{ṃ}$ bruvāṇaḥ śāst(r)eṇa bādhyate saṃpra
5. ti katha$_{ṃ}$ nābhyupetena bādhā | tīrthe snāna$_{ṃ}$ tad ādir yasya
   prapāta⊙patanādeḥ so 'dharmmasya śodhako na bhavatīty
   evaṃ bruvāṇasyādharmme hi dharmmī śāstraprasiddhaḥ
   tatra dharmmiṇam abhyupagacchatā
6. śāstra$_{ṃ}$ pramāṇīkṛta$_{ṃ}$ tat*pramāṇīkaraṇe snānādisodhanīya-
   tvam adharmmasyābhyupagatan tasya ca niṣedha ity abhyu-
   pagamabādhā | saty api (s)nānādi×nirākarttavyatvapratiṣe-
   dhe 'dharmmasya na doṣaḥ | katha$_{ṃ}$ sa
7. rvveṣām adṛṣṭasya dharmmādharmmākhya<••> pratipatte / below l. 7
   nibandhanānā$_{m*}$ śāstrāṇā$_{ṃ}$ snānādir adharmmaśodhana ity
   evam ānabhidhānād yadi nāma na sarvva$_{ṃ}$ śāstram eva$_{m*}$
   vakty api tu kiñcid eva tathāpi śāstraprasiddho dharmmī ta¦

(D45a1; P52a5)

43a[29]

1. t katham adoṣa ity āha | svo<••>gamasyāśraya^ˇ<m a>bhyupagamataśāstraṃ nirākurvvan[0] bādhyate | dharmminaṃ cādharmmaṃ pratiṣṭhāpayatā ya×c chāstraṃ pratiṣṭhāpita$_{ṃ}$ tat tenābhyupagata$_{ṃ}$ nānyat[0] na sarvvatrādharmmopa — above l. 1, above l. 1+1
2. deśaśāstre snānādiśodhanavādyo ya<tas (t)a>s tasmasmād adharmma$_{ṃ}$ svaśāstreṇa pratiṣṭhāpayatodbauddhasya dharmmisamāśrayasyābhyupagatasya śāstrasyābādhanāt nābhyupetabādhādoṣaḥ | saṃprati te — top f. +••
3. nāpi śāstreṇa dharmminṇo bhyupaga(m)e virodho nāstīti darśa⊙yitum āha | tasyāpi śāstrasya ki$_{ṃ}$viśiṣṭasya snānāc chuddhi$_{ṃ}$ vad{ā}atīti tadvādinaḥ / svavacanaṃ śāstrasyaikade¦
4. śas tenaiva snānaśodhanīyatvārthasya pratibādhanāt tani¦⊙ṣedhe na doṣa iti sambandhaḥ | etad ukta$_{ṃ}$ bhavati / yaḥ pramāṇīkṛtya śāstraṃ tadviruddha$_{ṃ}$ vakti tasya vacana$_{ṃ}$ śāstre¦
5. ṇa bādhyate | iha tu śāstram eva svārthaviruddha$_{ṃ}$ vakti na puru⊙ṣa iti kasya śāstrabādheti | ki$_{ṃ}$ punas tadvacana$_{ṃ}$ yena snānāc chuddhir bbādhyata ity āha | lobha ādir yeṣāṃ dveṣādī
6. nāṃ te mūlaṃ {tva$_{ṃ}$} nidānaṃ yasyādharmmasyety eva$_{ṃ}$ sarvvasāstreṣu / yatrāpi snānāc chuddhir ucyate tatrāpi yāvad iyaṃ vyavasthā ayaṃ śāstrārthaḥ | nanu sarvvatra sākṣād evaṃ nocyate | *lo*bhādimūlo ¦ — bh→lo
7. 'dharmma iti {_} tat katham iyaṃ vyavasthā / yenaiva snānāc chuddhir uktā tenaiva śāstreṇālubdhānām adviṣṭānām amūḍhānāñ ca pāpasyāniṣṭeḥ sāmarthyāl lobhādinimitta$_{ṃ}$ pāpam ukta$_{ṃ}$ bhavati na

(D45a7; P52b7)

[29] One illegible *akṣara* above °*ṇaṃ cādha*° in l. 1 (possibly to correct the mistaken *db* in *dbauddhasya* in l. 2).

43b[30]

1. sākṣāt sā vyavasthā snānādīnāṃ pāpaśodhanavāda$_{ṃ}$ nirākaroti | kuto nidānasyānirākaraṇena nidāninaḥ phalasya vicchedābhāvāt | yadi snānādiˇ<••...••>rūpaṃ nidānaṃ bādheta tatphala — 3 or 4 *akṣ.* above l. 1
2. m api pāpaṃ śodhayet na tu bādhate nidāna$_{ṃ}$ snānādāv apy anubhūyamānā$_{m*}$ lobhādīnāṃm anivṛtte nidarśanam āha | madhuretyādi | śleṣmaṇaḥ samānaguṇānā$_{ṃ}$ madhurādīnām upa(ˇ)<••••>hetvā(c chl)eˈ — above l. 1
3. ṣmasamutthasya vyādher nna tair evopaśamaḥ | tadvid ihā_pīti ⊙ tasmāt snānāc chuddhivādo lobhādimūlādharmmavacanena bādhyate sāmārthyāt | ataś ca śāstram eva svārthaviruddhaṃ va
4. kti na puruˇ<••>ṣaḥ | yataḥ śāstraprasiddhe dharmmiṇi gṛhīte naˈ ⊙ śāstraviruddha$_{ṃ}$ puruṣeṇa vācya$_{ṃ}$ eva$_{ṃ}$bhūte ca viruddhābhidhāne na śāstrabādhā ata eva śāstrebāṇa dṛṣṭeṣu prasiddhe — top f. +4
5. ṣv artheṣv atīndriyeṣu virodhasya parasparavacanavyāghātasyo⊙dbhāvanaṃ prakāśana$_{ṃ}$ tad eva prāyo dhika$_{ṃ}$ yasyā$_{ṃ}$ parasparavacanaṃ vyāghātaprakāśanena hy artho yam ucyate | nāha$_{ṃ}$
6. bravīmi tad etad evaṃ yathā śāstraṃ vaktīti kin tv etad eva(ṃ) śā⊙stra$_{ṃ}$ vaktīti kathaṃ puṃsaḥ śāstrabādhā | kimarthaṃ punar eva$_{ṃ}$ cintā kriyata ity āha | yac chāstram ityādi | vastubalāt* pramā
7. ṇabalāt pravṛttema pramāṇen(ā)bādhita$_{ṃ}$ dṛśye pratyākṣānumeyākhye viṣaye 'numeyam api hi kadācid dṛṣṭaṃ vahnivat^{0} dṛṣṭādhikaraṇa vā cakṣurvvat | cakṣuṣo hy anumāne dharmmī dṛṣṭa iti dṛˈ

(D46a1; P53b1)

[30] One illegible unallocated *akṣara* below °*vṛttema* in l. 7 (maybe a correction for the faulty *ma* in °*vṛttema*).

44a[31]

1. śyam ucyate | atyantātīndriye tv adṛśye viṣaye svavacanenābādhitaṃ yac chāstraṃ tad grāhyaṃ pratipattavyam iti vākyaśeṣaḥ | etasyārthasya pratipattyarthaṃ cintā kriyata iti yāvat* | yadi tarhi
2. śāstraprasiddhe dharmmiṇi sāstraviruddhaṃ bruvāṇasya śāstrabādhā aśāstraprasiddhe dharmmiṇi śr̲āstraviruddhaṃ bruvāṇasya (ˇ)<••>dṛśo doṣo / na khalu kaścic chāstrasyānabhyupagatatvāt / yas tarhy abhyupagata¦ above l. 1
3. śāstrakas tasya kathaṃ | tasyāpi śāstravataḥ | atadālambane¦ ⊙ aśāstrāśraye vastuni viruddhasya dharmmasyoktāv api na bādhā śāstreṇa | kiṃ tarhi bhavatīty āha pratibandhas̲•syāḥ h→s̲•
4. tathā hi tad api pratijñātaṃ śāstran tasya svavacanam eva e¦⊙tad api svavaˇ<ca>nam iti | pratibandhas tayoḥ kuta ity āha | dvayoḥ śāstravacanayoḥ tulyā kakṣyā bala(ṃ*) | tasmād dṛṣṭā¦ above l. 1
5. ntam āha | yathā svavacane pratibandhaḥ na *b*ādhyabādhakabhā⊙vaḥ tadeti | anubhavaprasiddhadharmmiparigrahakāle na śāstreṇa bādhāsya vaktur api tu svavacanenaiva virodha¦ bhā→bā
6. ḥ | abhyupagamād dhi śāstraṃ svavacanatulyaṃ yatra tu śāstraprasiddho dharmmī tatra śāstram avaśyam eva pramāṇayitavyam ataḥ śāstrabādhā | evan tarhi yadi vaiśeṣiko brūyād anākāśaguṇaḥ
7. śabda iti tadāsya śāstraprasiddham ākāśaguṇatvaṃ svoktam anākāśaguṇatvaṃ pratibadhnīyāt kutakatvahetuprasiddhañ cā<na>kāśaguṇatvaṃ kathaṃ śāstraprasiddhaṃ pratibadhnātīty āha | ta¦ below l. 7

(D46a7; P54a3)

[31] One illegible unallocated *akṣara* above *atyantā*° in l. 1.

44b

1. yor yasya pramāṇam astīti | apramāṇakayoḥ pratijñāmātrayoḥ parasparapratibandha ucyate | yadi tv e*k*asya pramāṇam asti tad eva bādhakam anyatheti | yady apramāṇayor nna pratibandhaḥ pra — sa→ka
2. māṇavatā cāpramāṇasya na bādhā ki(n) tu śāstram eva bādhakam iṣyate | {sva} tathā svavacanam apr{ā}amāṇam anumān{ā}aṃ vā <[?]> yathārtha$_{ṃ}$ vastvanatikrameṇa pravṛddha$_{ṃ}$<••> yat svavacana$_{ṃ}$ pramāṇavat t[?]ad apetayu — above l. 2; above l. 1
3. ktikā pratijñā āgamarūpā bādh{i}eta kathaṃ naiva | kim u¦⊙cyate 'petayuktikā yāvatāgamo pi pramāṇam ity āha | pratiṣiddha$_{ṃ}$ ceti dvitīye paricchede 'kṛtakena rū¦
4. peṇā{va}pauruṣeyeṇārthenāptoktatvena prāmāṇyam āga⊙mānāṃ nirākṛta$_{ṃ}$ / yataś cāśāstrālambane vastuni śāstraviruddha$_{ṃ}$ bruvāṇasya n{ā}a śāstr{ā}abādhā tasmād abhyupetya śāstrasya
5. prāmāṇyaṃ ye vicārā yeṣāṃ dharmmī śāstraprasiddho yathā dha¦⊙rmmādis teṣu vicāreṣv ayaṃ śāstrabādhādoṣaḥ nānyatrāśāstraprasiddhadharmmiṇi vicāre yataś ca yasmin* vicāre śāstra
6. m avaśyā({)_(})śrayitavyaṃ / tatraiv{ā}a śāstrabādhā | ata evānumānā⊙d abahirbhūto py a*bhyu*pagamaḥ śāstram anumānāt* pṛthak^{0}kṛtaḥ kimarthaṃ viṣayasya bhedo nānātvam anumānasya hi śā — bhū→bhyu
7. strasy{ā}a ca bhinno bādhakatvaviṣayaḥ sarvvatra bādhakam anumānaṃ śāstrāśraye dharmmiṇi śāstra$_{ṃ}$ bādhakam asya viṣayabhedasya pratītyarthaṃ pṛthakkaraṇam apṛthakkaraṇe yathānumāna$_{ṃ}$ sarvvaviṣaṃya ta¦

(D47a2; P54b5)

45a

1. thā śāstram api viṣayaṃ bādhakaṃ śaṃkyeta | katham abahirbhūto yāvatā pramāṇam anumānaṃ nāgamaḥ | bādhanābhyupagamāt | śāstram api hi bādhakam abhyupagata$_{ṃ}$ bādhakañ ca pramāṇaṃ | pramā
2. ṇañ cāpratyakṣatvād anumāna{va}<stya$^{?}$>to bādha{tvā}- above l. 1+••
<••>tvābhyupagamāt śāstram anumāna$_{ṃ?}$m anyatheti viṣa- above l. 1
ya{vi}<(bhe)>dapradarśanārthatvābhāve 'numānabheda- top f. +••
pradarśanārtham etat syāt tathā cāparo
3. pi kāryasvabhāvānupalambhaprabhedo vācya ity atipr{ā}asaṅga⊙ḥ | atha sad api bhedāntaran nokta$_{ṃ}$ śāstrapṛthakkaraṇasya vyarthatā syāt | tathā hi kāryahetuḥ śāstram ity ukta($_{m*}$) |
4. yady avaśyaṃ p{r}ṛthakkaraṇanimittam āstheya$_{m*}$ / śāstrāt tarhi sva¦⊙vacanapṛthakkaraṇasya kin nimitta$_{ṃ}$ vāṅmātra$_{ṃ}$ vacanaṃ prāmāṇyarahita$_{ṃ}$ yat tad vacanamātra$_{ṃ}$ vacanaṃ tasmiṃ prati¦
5. bandho na bādheti | ayam artho nimittam etatpratītaye pṛtha⊙kkaraṇam ity arthaḥ | yady apramāṇaṃ vacanaṃ pratibandhaka$_{ṃ}$ na bādhaka$_{ṃ}$ śāstre py apramāṇatva$_{ṃ}$ tulyaṃ yatas tasmāt tatrāpi
6. śāstravirodhe pratibandho stu na bādhakatva$_{ṃ}$ | nirākarttum āha | pratibandho hīti | anyo{sye}nyaˇ<(s)ya> pra- below l. 7+••
tibandhakatva$_{ṃ}$ dharmmayor vviśiṣṭayor ekasminn āśraye dharmmiṇi sati bhavati | yad vakṣyati sa
7. dharmmagata iti nidarśanaṃ siddhe nubhavā<••>vacane above *va* in l. 7
ekasmin dha(r)mmiṇi | uccāraṇapra{ṣṭā}<(st)ā>vāśrayo below l. 7+7
vacanasya prāmāṇyaṃ nānumāna$_{ṃ}$ pramāṇam iti abhidheya<m a>prāmāṇyam anayor apramāṇaka(y)o below l. 7

(D47b2; P55a8)

45b[32]

1. r anyonyapratibandho dharmmagataḥ | siddhāyāṃ pratyakṣeṇa prasavaś ce<(ta)>radharmmatvañ ca tayor anyonya- above l. 1
   pratibandho dharmmāśritaḥ siddhe hi dharmmiṇi bhavitavyam eva kenacid dharmme{ṇa}ṇaikasya viru<••>yo• above l. 1
2. r ayogāc ca | ekeneṣṭena dvitīyaḥ pratibadhyata iti dharmmagataḥ pratibandhaḥ | yatra tu vicāre dharmy evāsiddhaḥ tatra {[?]kva[]?} kasmin* āśraye kena dharmmeṇābhyupaga{ma}tena ki$_{ṃ}$ dharmmāntaraṃ prati
3. badhyate / pratibandhakayor āśray{o}ābhāve sati pratibandhapra⊙stāvasyaivābhāvāt ya{{(e)}}ta eva nāsiddhe dharmmiṇi pratibandhas tasmāt pratibandhādhiṣṭhānaṃ dharmmam apayan dharmmiṇaṃ prati
4. ṣṭhāpay{{(e)}}ati satvenābhyupagacchati tat^{0}pratiṣṭhāpanāc ca śā⊙stra$_{ṃ}$ pramāṇīkaro | tadukta$_{ṃ}$ hi dharmmalakṣaṇam artha$_{ṃ}$ santam abhyupacchan* śāstram abhidheyārthāvyabhicāri kāryam artha¦
5. syābhyupaiti tataḥ prāmāṇyāt tad bā×dha×kam asukhapradattvasya ⊙ sa$_{ṃ}$prati svavacanena tulyaṃ ś{r}āstraṃ karttum upakramate | tat tarhi śāstram apramāṇakam apramāṇaṃ kathaṃ dharmmiṇaṃ sa¦
6. nta$_{ṃ}$ gamayati | prāmāṇyenārthāvinābhāvitvenābhyupagatatvāt | yady evaṃ svopagama eva dharmmiṇaṃ santa$_{ṃ}$ sthāpayati na tu śāstra$_{ṃ}$ / kathaṃ prāmāṇyam ādadhad iti yataḥ śāstrasya prāmā¦
7. ṇyam abhyupagamaḥ karoti tasmāt sa eva dharmmiṇ{{(i)}}aṃ vyavasthāpayati dharmmāntarañ ca prāmāṇyam ādadhad eva sthāpayati sa eva punar uttarakāla$_{ṃ}$ nirākaroti tasmāt svavacanaviro

(D48a2; P56a2)

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[32] Possibly one *akṣara* at the top of the folio, aligned with *bhavita°* in l. 1.
Possibly one *akṣara* below *uttara°* in l. 7 (maybe *ga* to be inserted between *pa* and *cchan** in l. 4).

46a

1. dhād iti | yathā svavacanavirodho bhyupaˇ<ga>taprāmāṇya- top f.
kṛtas tadvac chāstraviro{pa}dho pīty abhedaḥ | tato yathā
svavacanavirodhe pratibandhas tathā śāstravirodhe pi na
punas tulyakakṣayor bbā¦
2. dheti | yadi dvayor api pratibandho na bādhakas tarhīdānīm
anayor bhedaḥ dvayor api pratibandhakatve saty aviśeṣāt
kaḥ punar vviśeṣam āhānayoḥ | yadi na viśeṣaḥ kathaṃ
śāstrāt sva
3. vacanaṃ pṛthak* kriyate | vokyabhedād etat pṛthagva-
canaṃ | ⊙ bhinnayor vvākyayoḥ śāstravirodha•• ekavākye
svavacanavirodhaḥ yad āha pūrvveṇa vākyena vyavasthā-
pitam a¦
4. rthaṃ yadottaro vākyārtho nivarttayati tadābhyupa-
ga{ta}ma¦⊙virodha evañ ca mātā me yā sā vandhyeti
bruvāṇasya pūrvva$_{m}$ lakṣaṇavākyam uttareṇa lakṣaˆ<••>vā- above l. 1
kyena vyāhanyata i¦
5. ti evaṃprakāro bhyupagamavi{ma}rodha evāta evācāryo ⊙
pi pūrvvābhyupagamena b{e}āˆ<dhe>ti pūrvvaśa{rvva}bdam below l. 7+5
āha | asati tu vākyabhede tad evoccārita$_{ṃ}$ vākyaṃ svārtha$_{ṃ}$
nirāku¦
6. rvvat* svavācā viruddham udāharaṇam anumānaṃ na
pramāṇam iti | tad dhi vākyam uccāryamāṇaṃ svābhidhe-
yārthā*vy*{i}abhicāri sāmarthyāt* khyāpita$_{ṃ}$ | tādṛśañ ca pra- bhi→vy{i}a
māṇam ā̲ā̲numānaṃ vaktur abhimā
7. nāt tenoccāraṇasāmarthāyātam abhyupagatam asya prāmā-
ṇya$_{ṃ}$ svābhidheyam aprāmāṇyaṃ viruṇaddhi | nanu ca vaca-
nam vaktur abhiprāyakāryatvād vāstavam anumāna$_{ṃ}$ tat ka-
tha$_{m*}$ pratibandhaḥ sa

(D48b3; P56b4)

46b[33]

1. satyaṃ na tv abhiprāyaviṣayam asya prāmāṇyam uccāraṇa{sya} <••>marthyād āyātam api tu bāhyārthaviṣayaṃ tathā hy asaty abhiprāyaprāmāṇye bā(hy)am arthaṃ gamayetum uccārayed vākyam anabhimate tu bāhyavastu — above l. 1
2. prāmāṇyakhyāpane naivoccārayet yac coccāraṇasāmarthyāyāta$_{ṃ}$ tad eveṣṭam anyat tu niṣidhyamānatvād aniṣṭaṃ yac coccāraṇakā{ra}la iṣṭa$_{ṃ}$ tenābhidheyasya pratibandhe svavacanaviruddham e
3. keṣṭenāparasyeṣṭasya viruddhyamānatvāt tasmāt svavanavi⊙rodhe pratibandha eva bāhyaviṣayeṇeṣṭena prāmāṇyena na bādhā | ata eva yathārthadarśanapravṛttavāg ātmā paro
4. vā āptas tadvacanaṃ cārthakāryam ity abhyupagamaprasiddha$_{ṃ}$ bā{kyā}<••>⊙rthakāryatvam ucyate | abhiprāyakāryatvan tu sarvvasyaiva vacanasyāṃstīti viśeṣaṇam anartham eva syāt | pratibandho pī — below l. 7
5. ti niścitārth{ā}aṃ vacana$_{ṃ}$ svenārthenārthāntara$_{ṃ}$ pratibadhnīyā⊙d apramāṇañ ca saṃdigdhārtham ata evāpramāṇatvād eva tulyabalatva$_{ṃ}$ tulyabalatvāt pratibandhaḥ / dvayor api hy apramāṇa
6. y*o*r arthaḥ saṃdihyate virodhinor eka(t)rāsaṃbhavāt ubhayaprakāra$^{\text{GLOSS}}$śūnyāyogāc ca sandehā*c c*ānyonyapratibandhaḥ | aprāmāṇyād eveti kuta ity āha | yasmād yadi tatra vākya*yo*{ka}r ekasya — rayār→yor; svā→ccā; re→yo
7. prāmāṇyaṃ syāt tataḥ siddhir eva syāt dvayor na tu kenacit kasyacit pratibandhas tato prāmāṇyād eva / yatra hi dvayor api bhāvābhāvasaṃśayaḥ tatra pratibandhaḥ saṃśayaphalatvātasya dvayoś cātra¦

(D49a2; P57a6)

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[33] Possibly one *akṣara* above *tva* in *na tv abhi*° in l. 1 (maybe to be inserted after *ke* at the beginning of l. 3).
GLOSS below l. 7: ekataraṃ hi vastu ubhayaśūnyaṃ syāt

47a

1. bhāvābhāvau niścitāv ato na pratibandhaḥ | kuto dvayor api siddhir yato 'pratibandha ity āha | pramāṇena vacanenāpramāṇasya bādhanāt(*) | yo bādhito rtho yaś ca siddho yatra tatra dvayor api
2. bhāvābhāvau niścitāv iti kutaḥ pratibandhaḥ | yadi pramāṇenāpramāṇa$_{m}$ bādhyate na tarhi śāstra$_{m}$ pratibandhaṃkam api tu dhābaka$_{m}$ tathā hi tena vādinopagatatvāt sarvvavastuˇ<(ṣ)u> śāstrasiddhā above l. 1+2
3. nubhavasiddheṣu pramāṇa$_{m}$ śāstram ata eva tad bādhaka$_{m}$ sarvvatra va¦⊙stubalapravṛttam api hi pramāṇaṃ pramāṇam iti jñāta$_{m}$ bādhakam bhavati śāstrañ ca pramāṇam abhyupagata$_{m}$ katha$_{m}$ na bādhaka$_{m}$
4. bhavet kasmāt punar abhyupagamasyāviśeṣa eka$_{m}$ vacana$_{m}$ pra⊙māṇa$_{m}$ prāmāṇyānv$^{?}$a bādhakam apara$_{m}$ punar nna pramāṇam abhyupagamakṛte prāmāṇye dvayor abhyupagamāviśeṣe prāmāṇyā
5. viśeṣāt dvayor api bādhakatva$_{m}$ na caikasmin viṣaye dvayo⊙r bbādhakatva$_{m}$ yujyate | sattayā hi bādhakatvam asattayā ca bādhyatvam ekasya caikatra yugapat satvvam asattvañ ca vi_ruddham iti
6. pratibandha eva yuktaḥ kiñ cābhyupagamāt prāmāṇyaṃ bādhakatva$_{m}$ ca bruvati tvayy asya śāstrasya pramāṇatā puruṣecchayā kṛtā 'paripūrṇṇā 'nicchatā | pūrvva$_{m}$ tvayāpīṣṭer adhunā {'}pūrṇṇeti | yadi¦
7. śāstrasvavacanayoḥ saṃśayaphalaḥ pratibandho na tarhi pratijñādoṣa iti darśayati yadīti svavacanābhyupagamābhyāṃ yau virodhau tayoḥ satoś cet* pratibandho doso bhavati bhava

47b

1. tu tathāpi (ka)thaṃ naiva pa(kṣ)adoṣaḥ kathaṃ yasmād ataḥ pratibandhāt sādhyasya saṃśaya eva na nirāsaḥ sa ca *ś*aṃśayo 'navadyasyāpy anirākṛtasyāpi nirdeśe sattvāt(*) tulyas tasmān na pakṣadoṣa(ḥ) | śa→sa
2. saṃśayo h(i) ••••••••(kṣasya) •a doṣaḥ (s)a(ṃ)digdhe hetu-(vy)āpā?rā(t)* | (ka) āha saṃśayaphalāt* pratibandho (p)akṣe due(ṣṭa) iti (na) v(ai) ta(sya) va(ktur vva)canān niścaya-syānutpatteḥ kāraṇād (d)uṣṭa$_{ṃ}$ vacana¦
3. m asya (yadi) (y)•••••••(n)•••(ścayas ta)darthe (no)tpadyata ta(d va)cana(ṃ) ⊙ (d)•ṣṭaṃ bhavet* syāt* saṃśayād apakṣo na tvo••(m i)••rtha(ḥ) | kutas tarh(i) duṣṭavacanaḥ | yad vastu sādhyam anyad vā sādhanavā¦
4. kyasya (par)i••••ḥ (prat)ijñāda(y)o (bh)ā(g)ās (t)e(ṣ)• (y)ā-vatā (bh)āge⊙na yat0?parimāṇena sama(rth){ī}a{ya}nīyam a(va)yavā(nta)ravācyenārthena saṃsarggayogya$_{ṃ}$ pratipā-danīyam ity arthaḥ tāvatā
5. vacan?e(na) ••••••••••••••(ṣṭa)••(ca)•(o)•••• p(r)ati(jñ)ā(v)acane⊙na yādṛśo rthaḥ samarthan(ī)yo yathā ca na pratipāditas tadubhaya(ṃ) darśayitum āha | sambhav(ī)ti | svābhiprāyo bhipreto¦
6. (rtha)••viṣa••••••••••••••••••(syā)••(sya) n(i)•deśāt* pratijñā-vacanena darśanīyo na ca darśito yasmāt sa ca pratijñā(rth)o yathā pramāṇena bā(dh)āyā(ṃ) satyāṃ nopa(d)yate | tadvad ekasmin dha(r)m(mi)¦
7. ṇi? v•(r)uddhayo••pasa(ṃ)hāre pi na (hy) e(ka)sya dha•mi-ṇaḥ parasparaviruddhau dvāv arthau saṃbhavata iti | tasmāt pratijñāvacanenāsambhāvyasyārthasya samarthanāt duṣṭa-vacanaḥ | nanu ca yady api vak(tur do)

(D50a3; P58b2)

48a[34]

1. (ṣaḥ) | va?••••••••••(pradatva$_{ṃ}$) ta(tra) saṃdi(gdha)m a(ta)s ta(t sā)dh(ya)tvam aviruddham i{ha}ty āha | parārthe numāne vacanasya g(u)ṇadoṣāv adhikṛtau prastutau nirūpayitavyatayā / śabdābhidheyārthā¦
2. (pe)••...•• (nānabhidhe)yasya vastumātrasyety arthaḥ | aduṣṭo py artho yadi viparīto bhi(dhī)yate so py abhi(dh)ey(e)na rūpeṇa duṣṭatvād duṣṭo na tu vastu — ca. 14 *akṣ.*
3. ••...••⊙(r)o vaktu(r) vvi(parī)tā•ābhi(dh)āne(n)o••••(mbh)ā-••••••dānāt | parārthānumāne hi (puru)ṣaprabhā (n)irū(pya)te — ca. 21 *akṣ.*
4. na va(stumā)••••••••••ā(bhidhāne) ••r•ṣa?••...••⊙vam api nānumānaṃ ••••••m ity eka•••••••••••••••(pr)e(tyā)su(kha)do (dha)rmma iti tat katham asa$_{ṃ}$bhavino — ca. 8 *akṣ.*
5. ••...••⊙••••vitva$_{ṃ}$ prāmāṇyam a(bh)i(h)i(t)am•(ccā)-••...••tyu?(kta)prāya(ṃ |) ta(th)ā dharmmo sukhaprada iti (dha)rmmam? dharmi — ca. 21 *akṣ.*, ca. 7 *akṣ.*
6. ••...•••o(kta)$_{ṃ}$ ••...••kasya (sādhayi)••m aśakyasyābhidhānād i¦ — ca. 32 *akṣ.*, ca. 21 *akṣ.*
7. (ti) ••...••(vati) | (yadi sva)••...••bhyā••••••(yor nnaˆ)<ka>(ści)d bhedaḥ (pratibandha)mā••••••••••••viṣayabhedas tarhi na kaści••r(vvābhyupagama) āgas te(n)a vi — ca. 12 *akṣ.*, ca. 5 *akṣ.*, below l. 7+7

(D50b3; P59a4)

[34] One *akṣara* below the five illegible *akṣara*s between *mā*° and °*vi* in l. 7: rtha? +6 Two illegible unallocated *akṣara*s below °*viṣaya*° in l. 7.

48b[35]

1. rodhasya viṣayabhedābhāvāt pṛthakkaraṇam ayuktam iti <••ru?••> doṣaḥ | viṣayabhedaṃ kaścid āha | yatra dharmmi- above l. 1
ṇi na pravarttate vicāraḥ | kasmiṃścit samaye <'>nāśrite sa
samayaḥ samāśrayaṇīya eva | ta
2. tra nāntarīyakatvāt yatas tasmāt sa eva dharmmī tasya sama-
yasya pratibandhaviṣayaḥ | svavācā viruddhasya tv abhidhā-
na$_{ṃ}$ sarvvatra sambhavati <|> vacanoccāraṇaprastāvāgata$_{ṃ}$ above l. 1
hi yad vacanasyārthanāntarīya
3. katvena prāmāṇyam abhimata$_{ṃ}$ tena viruddham abhidheyaṃ
bā¦⊙dhyaṃ sarvvatreti | atrābhyupagamavirodhe pi / ava-
śyaṃ yaḥ parasya samayasyāśrayaḥ sa na kaścit sa eva hi
vādī tam evā
4. rtha$_{ṃ}$ parasya samayakṛto mukhena svaya$_{ṃ}$ vyavāsthāpya
punar vvākyā⊙ntareṇa vyutthāpayati yatas tasmāt pūrvva-
ka eva viṣayabhedaḥ pūrvveṇa vākyenābhyupagatam artha$_{ṃ}$
yadottara$_{ṃ}$ viruṇa¦
5. ddhi tadābhyupagamavirodhaḥ | ekasmiṃs tu vākye svava-
cana¦⊙virodha iti ‖ abhyupāyaṃ kāryāṅgaṃ vyākh(y)āya
prasiddhi$_{ṃ}$ vyākhyātum āha | prasiddhiḥ khalv apīti prasi-
ddhiḥ pratī¦
6. tir vyavahāraviṣay{ṃ}ārūḍha$_{ṃ}$ vikalpajñāna$_{ṃ}$ sā svavirо-
dhinam artha$_{ṃ}$ bādhate / kuta ity āha | artheṣv abhidheyeṣu /
iṣṭena śabdena yad abhidheyatva$_{ṃ}$ nāma tasyāśakyapratі-
ṣedhatvād aśakyapratiṣe
7. dhatvam eva kuta ity āha | puruṣecchām anuruṇaddhi yata
iṣṭaśabdābhidheyatva$_{ṃ}$ tato yad iṣṭaśabdābhidheyatvam aśa-
kyaniṣedha$_{ṃ}$ tad eveṣṭaśabdābhidheyatva$_{ṃ}$ bādhatā$_{ṃ}$ prasi-
ddhis tu kathaṃ bādhata i¦

(D51a3; P59b6)

[35] The three *akṣara*s inserted above l. 1 are written vertically one above the other.

49a

1. ty āha | sa iṣṭaśabdābhidheyatvalakṣaṇo dharmmo vyavakṛtir vyavahāraḥ pratītir vikalpaviṣayatva$_{m}$ tasmād vikalpajñānaviṣayatvād vyavahārāt prasiddhasvabhāvāt(*) jāto dharmmaḥ prasi
2. ddhijatvāt prasiddhiśabdenoktaḥ | prasiddhimātrād eva siddho yo rthaḥ sa iha bādhaka iti darśayitu$_{m}$ sa eva dharmmaḥ kvacit prasiddhisiddhatvāt prasiddhaśabdenocyate prasiddhenānirākṛta iti |
3. atheṣṭaśabdābhidheyatva$_{m}$ kathaṃ sarvveṣv evārtheṣv aśakyani⟨⊙⟩ṣedham ity āha | yogyaṃ hīti | yasmād viśvaṃ kṛtākṛtānāṃ saṃketitāˆ<saṃketitā>nāṃ śabdānām abhidheyatvāya samarthaṃ svabhāva — above l. 1+3
4. ta iti vikalpavijñānārūḍhena svabhāvena na tv indriya⊙grāhyeṇa | vastunirapekṣecchā×icchāmātran tasmād icchāmātrād vṛtte vikalpārūḍhe svabhāve śabdānān tato yo
5. gyatā vikalpavijñānārūḍharūpaniṣṭhā śabda$_{m}$ prati vastū⊙nāṃ tayā śabday{o}āgyatayā bhūtayā saṃketitaśabda$_{m}$ prati yathā candraśabda$_{m}$ prati candrasya bhāvinyā 'saṃketi
6. taśabda$_{m}$ prati yathā ghaṭādīnāṃ candraśabdam eva prati / arthamātrānurodhinyeti kathaṃ yogyatā arthamātr{ānuro}a<m$^{0?}$>āruṇaddhi icchānirmmitā ucyate | na bāhyo rtho — below l. 7+(6)
rthamātra$_{m}$ kin tu vika
7. lpaviṣayo rthaḥ sa vyadhīya×<hy abhidhā$^{?}$>yamānaḥ śabda- — below l. 7+7
yogyo na puˆ<na>r bbāhyas tato vikalpārūḍhārthamātrā- — below l. 7+7
nurodhinī sā yogyatecchānirmmitāpi tayā tā{yā}m eva yogyatāṃ pratirundhāno yo rtha iṣṭa

(D51b3; P60a8)

49b

1. {śa}ṣṭaśabdānabhidheyatvalakṣaṇas tam eva cārthaṃ bruvāṇaḥ puruṣo bādhyate | tad ayaṃ pramāṇārthaḥ yo rtho vikalpavijñānaviṣayaḥ sa sāṃketikena śabdenābhidhātuṃ śakyo yathā vikalpaviṣa¦
2. yaḥ śākhādimān artho vṛkṣaśabdena tathā ca vikalpaviṣayāḥ sarvve bhāvā iti vṛkṣaśabdo nābhidātuṃ śakyāḥ | śabdenābhidhātum aśakyatvaṃ vāstave sati śabdārthasambandhe syāt sa ca pratiṣiddhaḥ
3. pāriśeṣyāj jñānātmany ārūḍhasyārthasya śabdasambandhaḥ karttuṃ ⊙ kasyārthasya na śakyaḥ yaḥ śabdākāreṇa saha naikasmin(*) vijñāne saṃsṛjyate | aniyatārthañ ca vikalpajñānam i¦
4. ti tadārūḍho rtho bhidhānākārasaṃsarggayogya eva tasmā⊙d abhidhātum aśakyatvam abhidhānākārasaṃsarggāyogyatayā vyāptaṃ / vyāpakaviruddhaṃ cābhidhānākārasaṃsarggayo
5. gyatvaṃ tena ca vikalpavijñānaviṣayatvaṃ vyāptaṃ tad evaṃ vi⊙kalpavijñānaviṣayatvaṃ tadvyāpakaviruddhavyāptatvāt tenāpi virudhyate | tataś ca tadviruddhena śakyatve¦
6. na vyāpyata iti svabhāvahetuḥ | tasmād vikalpavijñānaviṣaya<ˇ><••>m eva ja<ga>tsthitiḥ prasiddhir vyavahāraś cocyate / sa cāyaṃ svabhāvahetu/r anayā prasiddhyā yat sādhitaṃ etasmād vyavahārāj jātam i — above l. 6, above l. 6
7. ṣṭaśabdābhidheyatvaṃ nāma viruddhasyeṣṭaśabdānabhidheyatvasya bādhakaṃ bhavati | ācāryasyāpi viśvaṃ vikalpagrāhyatvalakṣaṇāyāḥ prasiddheḥ sakāśāt* sarvvaśabdavācyam iṣṭam ity āha | tad i

(D52a3; P61a1)

50a[36]

1. ti arthamātrārodhinī śabdayogyatā tasyāḥ sāmarthyād yata ˇ<i>cchāghaṭitārthamātrānurodhinī tata ity arthaḥ | asyām eva gh{e}aṭito jo<yo>_jito viniyukto vācabhāvena śabdo niḥśe¦ — above l. 1+1 — above l. 1+1
2. ṣaḥ | nanu ca kvacid arthe kaścid eva śabdo ghaṭito dṛṣṭas tat kim ucyate sarvvo ghaṭita ity ā(ˇ)<(ha)> | vastuta iti loke 'kṛtam api samagrasāmagrīkayā tay?ā 'pratibandham va•stutaḥ kṛtam ucyate | i — above l. 1
3. hāpi vastu ca śabdaś ca vikalpārūḍho yogya iti ghaṭanā ¦ ⊙ s{ā}amagrasāmagrīkā satyu?a pratiba{nddh*am va*}<ddham va?>stuto rūpān nirvṛttocyate | yata iti tasmād apratīte pi tasmiṃ sarvvaśabdavā — ā$_{m}$→amva,above l. 1
4. cyatve sarvvasya sa*rvva*trāsa$_{m}$ketitatvāt tasya prasiddha{sya}tva⊙m āhācāryadignāgo yatrāpītyādinā | apiśabdo bhinnakramaḥ so pi na pakṣa iti yatra sādhyanirddeśe s{y}arvva¦ — tra→rvva
5. sya hetor asādhāraṇatvād anumānābhāve sati artho ¦ ⊙ podyate śabdaprasiddhena na sa pakṣaḥ śābda iṣṭaśabdābhidheyatvalakṣaṇo rthaḥ | śābdatvāt kvacid apratīto pi i
6. cchāmātrādhīnatvāt prasiddha itīdam evātra jñāpaka$_{m}$ sarvvaśabdavācyatvasya pariśiṣṭan tu prasaṅgāt paṭhita$_{m}$ | yata iṣṭaśabdābhidheyatva$_{m}$ sarvvatra prasiddhaṃˆ<m iṣṭa> tata eveṣṭaśabdavācyatvabādhāhe — below l. 7+6
7. tor asādhāraṇatva$_{m}$ kutaḥ kvacid acandr*e* 'siddhe na kaścid acandro sty artho yatra sattv{o}am anvayi syād acandratvenety asādhāraṇa$_{m*}$ sapakṣe vṛtyabhāvāt na tv anaikāntikatvād yato vikalpā — dro→dre '

(D52b3; P61b2)

[36] Vertical stroke below l. 7 between *acandratvene*° and °*ty*.

50b

1. rūḍhaṃ sattva$_{\text{ṃ}}$ viruddham eva sataḥ sarvvasya candratvāt⁞ | atha śābdaprasiddh{i}ena viruddhenāpodyate yo na sa pakṣa iti vaktavye {kimartha} kimartham etad ucyate yatrāpy asādhāraṇatvād anumānābhāva
2. ity asya granthasya prayojana$_{\text{ṃ}}$ darśayitum āha | aśakyaniṣedhatām anumānābhāvāt⁞ | aśakyaniṣedhaḥ / śā$^{?}$*bd*aprasiddho dharmma iti īdṛśīm asya śābdaprasiddhasya darśayann evam īdṛśa{$^{?}_{\text{m*}}$}$^{?}$ grantha — pra→bda
3. m āha | prayojanāntaram apra(^)<ti>māṇatayā niścayaṃ veti | atra ke⊙cid āhur apratipramāṇatayā niścayam āha candratvasyeti atra vicāryate | yady apratipramāṇatayā niścayani⁞ — above l. 1
4. ścaya<ś> candratvasya pramāṇaniścayābhidhābhidhānānād viruddhā⁞⊙vyabhicāriṇo 'bhāvam arthāpa(tt)yā darśayatīdṛśī ca vakṣyamāṇā viruddhāvyabhicāroṇo <'>bhāvasūcanā yatrāpy a — above l. 4 — below l. 4
5. numānābhāva ity anena granth{e}ana kriyata ity eṣa pakṣo <|> na ⁞ ⊙ tarhi viruddhāvyabhicāriṇo 'bhāvaḥ sūcito yatrāpy anumānābhāva *i*ty evam api tv abhihita eva sāmarthyo⁞ — below l. 5 — ḥ→i
6. kto hi sūcito rtha ucyate | 'thāpy ayam abhiprāyaś candratvānumāne viruddhāvyabhicā{ri}ryabhāva ukto nānumānāntare tenānumānāntare viruddhāvyabhicāryabhāvaḥ sūcita iti | eva⁞
7. m tarhy apratipramāṇatayā niścayo numānāntare yojayitavyo na candratvānumāne yata ubhayatrāpy asādharaṇatvād anumānābhāva ity asyārtho varṇṇyata ity eṣa pakṣaḥ prastutaḥ | athā⁞

(D53a3; P62a5)

51a

1. pi vakṣyamāṇaṃ caitac ca śābdaprasiddhenety anenaivocyata ity eṣa pakṣas tatrāpi śabdavācyatvānumāne viruddhāvyabhicāriṇo 'bhāvaṃ yatrāpy anumānabhāva ity ayam eva grantho bruvann anu
2. mānāntare pi sūcayati yathā śabdavācya˘<tv^{0}>ānumānam asati pratipakṣe bhavati tadvad anyad apīti ki$_{ṃ}$ śābdaprasiddhagrahaṇena karttavya$_{m*}$ | ata eva pramāṇān niścayābhi-{_}dhānād ityādi va — above l. 1+••
3. kṣyamāṇa$_{ṃ}$ śābdaprasiddhenety a˘<ne>nokta$_{ṃ}$ | apratipramāṇatayā ⊙ tu niścayo yatrāpy anumānābhāva ity anenokta ity eṣa pakṣo na yuktaḥ | yasmād aprati˘<p(r)a>māṇatayā niścayam{ā}^{0} — above l. 1+••; above l. 1
4. *v*ety asyai(˘)<va> granthasya vakṣyamāṇaḥ prapañco lakṣyate | kiñ ca ¦ ⊙ yatrāpy anumānābhāva ity anenaiva śabdavācyatvānumāne viruddhāvyabhicāriṇo 'bhāvaṃ bruvatānumānānta — he→ve, above l. 1+4
5. re 'bhāvaḥ sūcita eveti śābdaprasiddhagrahaṇena na śabda-⊙vācyatve '*ny*atra vā viruddhāvyabhicāriṇo 'bhāvaḥ sūcanīyaḥ | triṣv api caiteṣu pakṣeṣu nigamanagranthaḥ ka — tra→nya
6. thaṃ neyaḥ tad eva$_{ṃ}$ pramāṇe bādhake bruvāṇa iti kva pramāṇe bādhake ukte | kecid ā*hu*$^{?}$r aśrāvaṇaḥ śabdo nityaḥ śabda ity a*tre*ti | tan na | yatrāpītyādeḥ prakrāntatvād anye tv āhuḥ | — u→hu$^{?}$; ti→tre
7. śābdaprasiddhenāp*o*dyata iti śābdaprasiddha$_{ṃ}$ bādhaka$_{ṃ}$ bruvatā praty{ā}akṣānumāne apy (u)kte bhavata iti | yady evam ihāpi pramāṇān niścayābhidhānād ity atra cāyam evārthaḥ | śābdaprasi — ••→po

(D53b3; P62b6)

51b

1. ddhaṃ bādhaka$_{ṃ}$ bruvatā pramāṇān niścaya ukto niścayāt pratipramā<(ṇā)>bhāvā iti | tathā ca sati pakṣābhāvaseṣu pratyakṣānumāne api bādhake bruvatā niścaya uktaḥ | tat ko tiśayo sya ya — above l. 1+1
2. d anena niścaya uktaḥ pratipramāṇābhāva$_{ṃ}$ darśayet* na tu pratyakṣānumānābhyām iti yat kiñcid etad ayaṃ tv atrārthaḥ pratipramāˆ<ṇā>bhāvena pramāṇīn niścaya$_{ṃ}$ darśayann evaṃ grantham āha yatrāpy anu — above l. 1+2
3. mānābhāva ity anena hy anumāna$_{m*}$ parihṛtya śābdaprasiddha$_{ṃ}$ bā⊙dhaka$_{ṃ}$ bruvatā yady anumāna$_{ṃ}$ bhavec chābdaprasiddhasya bādhaka$_{ṃ}$ syād ity ukta$_{ṃ}$ bhavati | bādhakasyāpi ca śābdaprasiddhasya ¦
4. bādhakatvavacanāt {anumānaṃ niścāya}katvavacanāt anumā⊙na$_{ṃ}$ niścāyaka{va}m ukta$_{ṃ}$ bhavati na tu bādhakatvamātra{ma}vacanāt | āptavacanam api hi bādhakam u×kta$_{ṃ}$ | na ca ta
5. n niścāyaka$_{ṃ}$ saṃśayaphalasya pratibandhasya tena karaṇāt taˈ⊙dvat pakṣābhāseṣv anumānaṃ bādhakam uktam apy aniścāyaka$_{ṃ}$ śaṃkyetety āha p$^{?}$unaḥ śābdaprasiddhasya tat$^{(*)}$sa{dṛ}śadṛśaˈ — śa→sa
6. sya cāptavacanāder bbādha{s•}kasyāpi bādhakatvadarśanān niścāyakam ukta$_{ṃ}$ bhavati | tathā ca prāmāṇyāviśeṣāt pratyakṣam api bādhaka$_{ṃ}$ tato niścāyakam uktam eva <|> kevala$_{m*}$ yogyatāni — above l. 6
7. ṣedhe vyāpārābhāvāt pratyakṣam āśaṃkya na parihṛtaṃ na ca pratipramāṇe sati niścayaḥ sambhavatīti | evaṃ śāmarthyād anumāna$_{m*}$ śābdaprasiddhasya bādhaka$_{ṃ}$ darśayatā 'pratipramāṇata

(D54a4; P63b1)

52a

1. tayā pramāṇaṃ niścāyaka$_{m}$ uktaṃ draṣṭavya$_{m}$ | tathā cottara<ḥ> prabandha upapadyam?te | vārttikan tarhi katham in l. 1
a<|>numānaprasiddheṣu viruddhāvyabhicāriṇaḥ | abhāvaṃ above l. 1
darśayaty evaṃ pratīter anumātvata ¦
2. ity atrāpy ayam evārtho yasmāt* pratītir a(ˇ)<••>numānaṃ top f.
tasmād evam ity anumānaṃ pratīter bbādhaka$_{m}$ saṃbhāvayatā viruddhāvyabhicāryabhāva ukta iti | vr̥rttis tv āryā<(c)ā>- above l. 1
ryābhiprāyam ativr̥ttā ata e
3. va viniścayagranthād eva gamyatām ativarttamānā ca vr̥tti¦⊙r
ācārya$_{m}$ dvitīye paricchede sūciteti | aśakyaniṣedhatān tāvad
darśayitum āha | tad iti yogyatāniṣedho numā
4. nāt sambhavat* kutaḥ pratyakṣeṇa yogyatāniṣedhasyāniśca-
⊙yāt kāraṇāt pratyakṣagamyasya ghaṭādeḥ kevalapradeśaniścayasāmarthyād abhāvo niˇ<•i>taḥ | dr̥śyānupalambhena below l. 7
vya
5. vaharttavyaḥ śabdayogyatvan tu vikalpārūḍhasya rūpasya
vyava¦⊙sthita$_{m}$ nendrigamyasya tato pratyakṣasya śabdayogyatvasya niṣedho na praty{ā}akṣāt kin tv anumānād eva
tasya ca hetor asā
6. dhāraṇatvād asambhava ity aśakyaniṣedhatvam iṣṭaśabdābhidheyasyasya | nanu ca satvam ekam asādhāraṇam ukta$_{m}$ |
na sarvvo hetur ity āha | tatra ca sādhye sarvveṣām eva hetūnām asādharaṇatva$_{m}$ yatra sādhye
7. satvvam eva nānvayi ta{sa}d dhi sattva$_{m}$ sarvvavyāpy api
sādhyena nānvita$_{m}$ | tat ko nyaḥ sādhyenānvitaḥ syāt hetur
etat* phala$_{m}$ hetūdāharaṇaṃ sattvād ity anyathā 'śrāvaṇaḥ
śabdo nityo ghaṭa iti yathā ¦

(D54b4; P64a3)

52b

1. tathehāpy ahetukam eva pakṣābhāsodāhaṇaṃ syād acandraḥ śa{ta}śīti tasmāt sarvva<m a?>sādhāraṇam iṣṭan tad evaṃ bādhakābhāvā{t}d aśakyaniṣedhatām āha | yathā ca bādhake sati naitad iheti rūpaniṣedhas tathā sā above l. 1
2. dhakābhāve naitad iha siddham iti siddhiniṣedhas tataḥ sādh{ā}ak{ā}abhāvād apy aśakyaniṣedhatām āhāryaḥ śābdaprasiddhapadeneti darśayati | saṃketetyādinā śabdād āgataḥ siddhaḥ sa sarvvatra śābda¦
3. tvāt prasiddha ity etad āha nāsiddhiḥ | śabd{ā}a{t}siddhānām iti ¦⊙ nāsiddhir iti prasiddhir uktā śabdasiddhānām iti{••} śābdatvaṃ kutaḥ śaṅketād vācakatvāt <|> saṃketāśrayāḥ śaṅketas tu va¦ above l. 3
4. stunirapekṣatvād icchāmātrādhīno yataˆ<tas tat*>smān nāsiddhir etad u¦⊙ktaṃ bhavatīcchādhīnasaṃketakṛtāḥ śabdavācyatvalakṣaṇā dharmmāḥ | icchākṛtarūpaniṣṭhatvād avya{hṛ}vahṛtā api prasi¦ below l. 7
5. ddhāḥ sar(v)vatreti tad evaṃ yadi kalpanārūḍhaṃ* tad icchādhīnasa⊙ṅketanibandhanaśabdena śakya vaktum iti | evaṃ sādhakaṃ pramāṇaṃ darśayan cchābdaprasiddhenety āhācāryadignāgaḥ |
6. yadi tu sādhakapradarśanaṃ nābhipretaṃ *sy*āc chabdavācyatven{i}ety evaṃ* brūyāt sādhakadarśanena cāśakyaniṣedhatām āha | saṃprati yad uktam apratipramāṇatayā niścayam iti tad vyākhyātum āha ¦ tā→syā
7. pramāṇāt pūrvvoktena nyāyena niścayābhidhānād anumānaviṣaye pramāṇasiddhe rūpatraye viruddhāvyabhicāriṇo saṃbhavan darśayaty arthā{ḥ}pattyeti sāmarthyena | nanu ca niścayo pi bhavet ¦

(D55a5; P64b6)

53a[37]

1. viruddhāvyabhicāry api kuta etad anumānān niścayābhidhānād viruddhāvyabhicāriṇo 'bhāva ity āha śaṅkitaḥ pratibandho ye(ṣ)āṃ pratipramāṇasaṃbhave hi tadupanītena viruddhānārthena ¦
2. sarvveṣām anumānasiddhānāṃ pratibandhaḥ śaṃkyate | śaṃkyamānapratibandhānāñ ca *s*aṃśayaḥ | saṃśayā{_}d asiddher aniścayād ata etasmāt kāraṇān niścayābhidhānād viruddhāvyabhicāryabhāvaḥ | nanu ca — śa→sa
3. dvi*dh*i̲am anumānaṃ sapratipakṣam itarac ca tatra yad{i} apratipakṣa¦⊙m anumānaṃ tasmān niścayo bhaviṣyati | tat kim ucyate | pramāṇān niścayābhi<•>ā{vā}nād viruddhāvyabhicāryabhāva ity āha — v→dh; above l. 1
4. sati sambhave pratipakṣasya viruddhāvyabhicāriṇa ekasminn apy a⊙numāne lakṣaṇayukte numānāntare tasya viruddhāvyabhicāriṇo yo bhāvas tasya puruṣamātreṇāsarvvajñenāni¦
5. ścayād ata etasmād dhetoḥ pramāṇād iˇ nanu yasya pratipra-¦⊙māṇam asti tat pratibhāty eva / kim ity anyasya (m)ama vā kālāntare yena pratibhātavya$_{m*}$ tat saṃpraty eva na pratibhā¦
6. ti | apratibhānāt tarhi nāsti viruddhā nāsti vyabhicārīti nirākarttum āha | ciram ityādi | adṛṣṭo rtho yais teṣāṃm api punaḥ kālāntare tasminn adṛṣṭe pratibhā utpadyate | pratipuruṣa
7. ñ ca pratibhātiśa{va}yavatī dṛśyate / tan naivaṃ śakyam vaktuṃ yat saṃpraty eva m̲[?]a(m)a na pratibhāti tan nāsty evāto nāsty apratipakṣānumānaniścayo 'taś ca pramāṇān niścayābhidhānād ityādi sthita$_{m*}$ ‖

(D55b6; P65b1)

[37] Possibly one or two *akṣara*s above *ity āha* in l. 1, and below *tan naivaṃ śakya*° in l. 7.

53b

1. etenānumān*ān niś*cayābhidhā<(n)•>d anumānaviṣaye viruddhāvyabhicārino saṃbhavapradarśanena pratyakṣād api niścayābhidhānād anumānaviṣaye viruddhā{_}vyabhicāriṇo saṃbhava iti niścaya — nani→nānni, above l. 1+1
2. hetutvenānumānu̲avi̲ṣaye viruddhāvyabhicāry̲ˀasambhavas tasya pradarśake pratyakṣānumāne vyākhyāte | katham punaḥ pratyakṣān niścayābhidhānād anumānaviṣaye viraddhāvyabhicāryasaṃbhavaḥ kathi
3. taḥ pratyakṣam eva hi niḥpratipakṣa$_{ṃ}$ kathita$_{ṃ}$ bhaved ity āha ⊙ dvayor apīti pratyakṣānumānayoḥ prāmāṇyāsyāviśiṣṭatvād aviśiṣṭe hi prāmāṇy*e* yady anumānasya pratipa¦ — n̲→ṇye
4. kṣo bhavet pratyakṣayāpi bhavet yad āha / ekasyānumāna-⊙sya pramāṇalakṣaṇā<rthā>vinābhāvitvam ato hy avisaṃvādaḥ pramāṇānān tena yoge{na} <pi> p•atipakṣasya bhāvāt pratyakṣasyā — below l. 7+4; above l. 1+4
5. py evaṃbhāvaḥ sapratipakṣatva$_{ṃ}$ tato na niścāya{t}katva$_{ṃ}$ syāt | ⊙ syād etat^{0} pramāṇalakṣaṇāviśeṣe py ubhayor asty anyo viśeṣaḥ pratyakṣasya yena tan niścāyaka pratipakṣatvā
6. t* bhaviṣyatīty āha | na ceti | pramāṇalakṣaṇatvād vyatirikto yo viśeṣaḥ sa ekānte niścayasādhanatva$_{ṃ}$ na vyavasthāpayati | kutas tad iti tasmād ekāntasādhanād viśeṣād ba{r}hirbhūta
7. m anumānaṃ niścayanimittaviśeṣaśūnyatvād apramāṇaṃ syāt sa$_{ṃ}$dehahetutvāt yato yasmāt tato na viśeṣa ekāntasādhanaḥ pramāṇalakṣaṇād anyas tasmād anumānaviṣaye pratipa¦

(D56a6; P66a3)

54a[38]

1. kṣasaṃbhave pratyakṣasyāpi (s)a durnnivāras tataḥ pratyakṣaˇ<sya> niścayahetutvād apy anumānaviṣaye pratipakṣābhāvo jñāyet | ekasya saṃkhyā ekatvam advitīyatva$_{ṃ}$ tasyā vivakṣā tayā niḥpra — above l. 1
2. tipakṣo hetur yad āha | apradarśitaḥ pratidvandvī hetur yasya hetos tasya prāmāṇya{m ā}tom ato yad ucyate sa viriuddhāvyabhicāriṇaḥ saṃbhave kvacid aviśeṣāt sarvvatrānumāne śaṅkate
3. tathā ca prāmāṇyāviśeṣāt pratyakṣe pīti tad adoṣaḥ viva⊙kṣitaikasaṃkhyo hy anumānahetus trairūpyamātrayukto viruddhāvyabhicārī tato viśeṣān na sarvvatra viruddhāśaṅkā <|> — right margin
4. tat tarhi vivakṣitaikasaṃkhyatva$_{ṃ}$ kim asambhavatpratipakṣatva¦⊙m āhosvid adṛṣṭapratipakṣatvam ubhayathāpi lakṣaṇam etan niścetavya$_{ṃ}$ tatra pūrvvam aśakya$_{ṃ}$ niścetu$_{ṃ}$ / yad āha / ī
5. dṛśasyārthasya viniścaye saṃbhavo sti nāmeti kākṣāpraśna⊙ḥ prayukto nāstīty āha | kīdṛśo sau yasya na niścayasaṃbhavo nāsyānumānasya pratipakṣo stītīdṛśaḥ ku
6. to sya ni<ścayā>saṃbhava ity āha | aviśiṣṭa$_{ṃ}$ lakṣaṇa$_{ṃ}$ trairūpyākhya$_{ṃ*}$ yasya liṅgasya tasmin dṛṣṭe sya pratipakṣasyāparatra trairūpyavati yo bhāvaḥ | tanniścayasya karttum aśakyatvād ity etad ukta$_{ṃ*}$ ¦ — below l. 7+(6)
7. dvitīye paricchede tasmād asaṃbhavat*pratipakṣatvam aniścitam athādṛṣṭapratipakṣatva$_{ṃ}$ vivakṣitaikasaṃkhyatvam etad api na yukta$_{ṃ}$ lakṣaṇaṃ yady api niścetu$_{ṃ}$ śakyaṃ yad āha na ceti yā¦

(D56b6; P66b5)

[38] Two unallocated *akṣara*s and possibly a number (2, 3, or 5?) below *asaṃbhavat** in l. 7: di<u>ṅna</u>?

54b

1. vat* puruṣasya pratipakṣo na pratibhāti tāvat0 pramāṇaṃ pratipakṣadarśane tv apramāṇam iti na kṣaṇaṃ {sa} śakyaṃ karttuṃ evaṃ hi puruṣasya pratibhāvaśāt pramāṇasya lakṣaṇam uktaṃ syān na ca pra
2. tibhāvaśāt pramāṇasya lakṣaṇam ucyate kin tu vastusthityā vāstavam(*) yad rūpaṃ tal lakṣaṇa{ṃ}(m) ucyate pramāṇasya na pratibhārūḍhaṃ rūpaṃ | sā ca niḥpratipakṣā pramāṇasya vastusthitir eva
3. m iti trairūpyavato pi ^<prati>pakṣadarśanānād aśakyaniścayā ¦ ⊙ itis tasmāt kāraṇāt saṃdigdhaṃ tad iti hetulakṣaṇa*m v*ivakṣitaikasaṃkhyatvaṃ yasya sa hetuvyavaṃhārāyāyogyaḥ ¦ — below l. 7+3; ksi→mvi
4. ya{kṣa}<••> pakṣadharmmatvādīnāṃ rūpāṇāṃ saṃde<••>-he*tu*er hetur i¦⊙ti vyavahattum ayogyo bhavati | liṅgaṃ hi svasādhyāvyabhicāritayā niścīyamānaṃ pratipādakaṃ bhavati na yogya — above l. 1, above l. 1; he→tue
5. tayā pradīpava{va}l lakṣaṇaniścaya eva cāvyabhicāritvam* ⊙ niścayas tallakṣaṇeṣv aniścita ekasminn apy avyabhicāri tal liṅgam aniścitaṃ na gamakaṃ vyavahriyate ‖ heto lakṣa¦
6. ṇe trairūpye praṇīyamāne jñānam apy āttam e*v*ātra jñāpa-{?ko}? 'dhikṛto yata iti | ya eva tūbhayaniści{ya}tavācīti bruvatā jñānam* gṛhītan tato pi saṃdigdhalakṣaṇo pi hetur nna vyavahā — t→vā
7. rayogyaḥ / na kevalam askmākam ācāryasyāpi na vyavahārayogyo bhimataḥ | tat{au}o vivakṣitaikasaṃkhyatvam aśakyaniścayam* / na lakṣaṇam iṣṭam ācāryasyāpīty ayam arthaḥ | yady aśakyani

(D57a6; P67a6)

55a

1. ścayaṃ bhavadbhir apy anumāne kathaṃ pratipakṣasyā-
   s{u}aṃbhavo niśceya ity āha | asmābhir evoktalakṣane nu- nu→s{u}aṃ
   mānaviṣaye ta*d* ev{o}ānumānalakṣaṇaṃ yasya pratiyoginas ye→de
   tasyāsambhavād a
2. numāne viruddhāvyabhicāriṇo sambhava iti | tathā hi kasyacid
   avyabhicāri{ṇo sambhavo siddhādayas tu pramā}vati <kvacit top f. +2
   (t)ādātmyatadutpatt(i)bhyā(ñ ca)> | anyathā 'vyabhicāritvā-
   yogāt na caikasya padārthasya parasparaviru<ddh(e)> right margin
3. ddhe rūpe staḥ | tat* ekasmin dharmmiṇi parasparaviruddha-
   svābhā⊙vāvyabhicāṇor ddharmmayor atyantam asaṃbha-
   vaḥ | tataḥ p(r)amāṇasiddhe numāne 'p(r)amāṇakasya viru-
   ddhāvyabhicāriṇo
4. saṃbhavo siddhādayas tu pramāṇasiddhāḥ sambhavinaḥ /
   nanu cai⊙kasaṃkhyāvivakṣoktācā*rye*ṇa tat kathaṃ vivakṣi- ca→rye
   taikasaṃkhyatva*m a*śakyaniścayatvād aniṣṭaṃ satyam uktā | ṃ→ma
   atra ¦
5. tv anumānaviṣaye neṣṭaiva kas tarhi tasyā viṣaya ity āha ⊙ |
   viṣayañ cāsyāḥ prakṛtam upasaṃharttum āha | yato viru-
   ddhāvyabhicāriṇi saṃbhavati | na kutaścin niścayas ta¦
6. smād evam ity anantarapradarśite krameṇa pramāṇe pra-
   tya<••>ānumāne bādhake bruvāṇas tataḥ pramāṇābhyā ni- below l. 7
   ścayam āha | niścito hy artho 'rthāntarasya bādhako bhavati
   niścāyakañ ca
7. tasyārthasya bādhakam ucyate tasmāt pramāṇayor bbādha-
   katvaṃ bruvatā bādhakatvanibandhanaṃ niścāyakatvam ā-
   khyātaṃ bhavati pūrvvoktaś cātra bādhakatvābhidhānakra-
   maḥ niścayābhidhānā

55b

1. c ca tataḥ {kā}<sa>ha pratipakṣeṇa varttate yas tasya saṃbhāvanām apākaroti | na hi sapratipakṣo niścayahetur iti | pratipakṣābhāvapradanāt | anumāne viṣaye pratipakṣābhāvaṃ sūcaya¦ above l. 1+1
2. t{i}īti | viruddhāvyabhicāriṇaś ca katham asambhavaḥ syāt yadi na darśanādarśanābhyāṃ anvayavyatirekau kin tu tādātmyatadutpattibhyām iti viruddhāvyabhicāriṇo saṃbhave tādātmyatadutpa
3. ttinibandhano 'nvayavyatirekaniścayo 'bhipreta ācā¦⊙ryasyety api sāmarthyād ukta$_{ṃ}$ bhavati | evaṃ yatrāpy asādhāraṇatvād anumānābhāva{syā} <••>ty asya grantha{stha}sya artham ākhyāya top f. +3
4. punar anyathā vyākhyātum āha | atha veti yatra pareṇa prati⊙jñāte viruddhe rtha itarasya nirākarttur vviparyayasādhānānumānābhāvaḥ asādhāraṇatvād ananvayāt s$^{?}$arvvahetū
5. nā$_{ṃ*}$ sa kathaṃ nirākriyate pramāṇam antareṇety āha | śābdapra⊙siddhenāpodyate nānumāneneti | evaṃ hi lokesyeṣṭaśabdābhidheyatva$_{ṃ}$ bruvataḥ anumānābhāvaṃ yatrāpy a¦
6. sādhāraṇatvād anumānābhāva ity anena granthenāha | kim iṣṭaśabdābhidheyatva$_{ṃ}$ praty anumānābhāvena | tenānumānābhāvena kathitenānyo rtho numānasya pratip{r}ādyaḥ pratīte
7. ś cānyo viṣayaḥ pratipādya ity anenāpi kim uktenety āha | tenoktena vastuno bhāvābhāvād anuruṇaddhi ya{s}t tasmād bhinnaviṣayāyā pratīter nna vastuno vaśāt* pravṛttir bhavatī

(D58a5; P68a8)

56a

1. ti sāmarthyāt {|} kathita$_{m}$ bhavati / vastuny anumānasya pravṛttiḥ pratītir liṅgaṃ samāropite padārtharupe pravarttata iti vastunirapekṣaṃ | katham anumānābhāva ity āha | sa hīti yasm<(ā)>c chaśina candra — above l. 1
2. tvaṃ candraśabdavācyatvam atiprasiddham apalaman na kāñcit pratīti$_{m}$ nāpalapet tathā hi śaśino vāstava$_{m}$ candraśabdavācyatvam apalapan* viśeṣābhāvād anyaśabdavācyatvasya vāstavī$_{m}$ sarvvam eva pratīti
3. m apalapati tato vāstaṣvasarvvapratītyapalāpino na kaści⊙d dharmmaś *c*andraśabdavācyatvena vāstavena prayuktaḥ kvacid api siddho sty ato vāstave candraśabdavācyatve numānam adṛṣṭānta¦ — b→śca
4. m ataś cāsādhāraṇam āhānumān{u}a$_{m}$ liṅgam ity arthaḥ | nanu pra¦⊙tītisiddha$_{m}$ candraśabdavācyatva(m) eva kevalam apalapantam ami praty asādhāraṇam eva liṅgaṃ dvitīyasya candrasyābhāvāt ta¦
5. t kim ucyate / vāstavasarvvapraṙītyapalāpino sādhāraṇa$_{m*}$ ⊙ sarvvam eva liṅgam ity āha | yasmād iti yadi hy acandraḥ śaśīty etak ekam udāharaṇa$_{m}$ prati yatrāpy asādhāraṇatvā — tv→tī
6. d anumānābhāv{ā}a itīdam ucyeta pratītisiddhasyāpi candraśabdavācyatvasya sādhako hetur asādhāraṇaḥ syād yasmāt tu nāsya vākyasya idam ekam udāharaṇa$_{m*}$ viṣayo lakṣaṇavākyatvād a
7. sya yāvānc cha śabdavācyasyatva prati{pa}kṣepaḥ sarvvatra viparyasādhane 'sādhāraṇatvanumānābhāvaḥ pratipādanīyo na ca śi$_{m}$śapā na vṛkṣa iti pratijñāyā bādhakam anumānam asādhāraṇa$_{m*}$ |

(D58b5; P69a1)

56b[39]

1. śiṃśapāyā anya<sya> khadirāder vṛkṣaśabdavācyasya bhāvān above l. 1
   na kevalam udāharaṇāntare sādhāraṇo hetur atrāpi prakṛta-
   candraśabdavācyatve nāsādhāraṇatānumānasya syāt kuto
   lokagandhaśā
2. stre karppūre kriyāvāde ca rajate 'nyatrāsmiṁś candraśa-
   bdavācyatvasya dṛṣṭatvāt* | bhavatu vā śaśina eva candra-
   śabdavācyatva$_{ṃ}$ na ca samayād varttamānasya sāmayika$_{ṃ}$
   śabdārthasambandham abhyupagacchataḥ prati
3. pattur yad gamakam i(ṣ)ṭaśabdābhi{*dh*e}yatvasya tasya asā- ye→dhe
   dhāraṇa⊙tā | samayād dhi varttamānasya candraśabdavā-
   cyatvam anyad vā samayādhīnam aviśiṣṭaṃ vikalpārūḍhe
   rūpe tato hetuḥ sādhā¦
4. raṇaḥ śakyo vijñātu$_{ṃ}$ yad vikalpārūḍha$_{ṃ}$ tad iṣṭena śabde
   va⊙ktu$_{ṃ}$ śakyaṃ yathā ghaṭo ghaṭaśabdena vikalpārūḍhaś ca
   śaśīti vyāptiḥ | purastād upadarśiteti vikalpārūḍhatva$_{ṃ}$ sama¦
5. yāt pravṛttasya ˇ<'>sādhāraṇa$_{ṃ*}$ | nanu ca samayād api vartta- above l. 1
   mānasya ke⊙nacid eva śabdena kiñcid vācyam iṣṭa$_{ṃ}$ na sa-
   rvva$_{ṃ}$ sarvveṇa tato yathā pācakaśabdena vācyatva$_{ṃ}$ ne-
   cchati tathā candraśabdenāpi
6. tat katha$_{ṃ*}$ nāsādhāraṇ{e}atety āha | yadi tasya pratipattuḥ
   pācakaśabdavācyatva$_{ṃ}$ kvacid eva sidhyet* | na sarvvatra va-
   stubalena vast(v)apekṣam eva tat kvacit siddha$_{ṃ}$ na samaya-
   balena kutaḥ pratītyā
7. siddhe sati | aviśeṣāc chaśiny api tacchabdavācyatvasya ni-
   vārayitum aśakyatvāt* | atha yad vastvapekṣaṃ vācyatva$_{ṃ}$ tac
   chaśini nivāryam eva | śaśiny api tad anivārya$_{\underline{ṃ*}}$? katha$_{ṃ*}$
   vastuni sati ni¦

(D59a5; P69b3)

[39] Possibly some *akṣara*s above °*śabdavācyasya* in l. 1.

57a

1. mitte siddhaṃ sannimi{mi}tte sati siddhatvād anivāryam ity artho yathā prakāśanāt prakāśakatvavācyatva$_{ṃ}$ śaśinas tad iti nimittavastvabhāve tu vāraṇe tu saty apekṣitavastukasya na doṣo ya¦
2. thā pācakaśabdavācyatvasya ity eva$_{ṃ}$ naimittikaśabdavācyatva$_{ṃ}$ kvacit sidhyati cānyatra ca niṣeddh(u)$_{ṃ}$ śakyaṃ na sāmayikam ity ukta$_{ṃ}$ bhavati | tasmād iti / hīti yasmān naimittikena vācyatva$_{ṃ}$ ni
3. yataviṣayaṃ na sā{_}mayikena tasmād vastuny aniyato vastvanape⊙kṣatvāt saṃketo yeṣāṃ$_{m*}$ śabdānān tebhyo bhavanti vācyatvadharmmī ye teṣāṃ dhamitvāya yogyā icchāyā nirodhasya prati¦
4. bandhasyābhāvāt icchāpekṣaṇāc ca yogyatvasya samayāt* sa¦⊙rvva($_{ṃ}$) sarvvavācya$_{m*}$ | nimittāt tu kiñci*t k*enacid vācyam iti yāvat* tataḥ samayānusāriṇo na kiñcid gamak{ā}am asā ••→tke
5. dhāraṇam ity ukta$_{m*}$ bhavati tasmād udāharaṇāntare prakṛte ¦⊙ codāharaṇe samayānusāriṇo sādhāraṇatvāyogād vāstavasarvvapratītyapalāpino sādhāraṇam anumānaṃ | pa¦
6. {pi}<•i>kalpitarūpavācyatvaniṣedhasya śābdapra{ta}s*i*ddho dharmmo bādhakaḥ kim anena vasturūpavācyatvasādh{ā}anānubhāvenoktena | eteneti | yadā hīṣṭavācyatva$_{ṃ}$ na vāstavam anumānābhāvāt tadā below l. 7+6, tīsa→{ta}si
7. saṃketānuvidhāyitva$_{m*}$ śabdānān tataś cārthāniyama icchādhīnatvāt saṃketasyety uktam bhavati | vāstavavācyatvābhāvāc cā(tr)a sāṃketike rthe viṣaye śabdānāṃ yo vācakatvaniṣedhas tannimitte vi

(D59b6; P70a5)

57b

1. rodha ity uktaṃ bhavati | ye tv āhuḥ sāṃketikam eva śabdavācyatvaṃ sarvvam apalapanta praty anumāna<{ḥ}m a>sādhāraṇam uktaṃ ta idaṃ praṣṭavyāś candraśabdavācyatvaṃ śaśino pratītatvād deśāntarād āyāto pa¦ above l. 1
2. lapituṃ kāmo yas tasya śābdaprasiddhena bādhāstu vyavahārajñas tu kathaṃ vyavaharann eva sarvvām pratīti$_{ṃ}$ nirākuryāt katham vā śabdaprasiddhena sa bādhyate yasya sa na siddha iti yat kiñcid etat | a_¦
3. nyo py atra granthaḥ parair nnātiśliṣṭo vyākhyāta iti vipaścita⊙ḥ pramāṇaṃ | uktam evo̲ārthaṃ saṃgrahītum āha nimittaṃ prayojanaṃ yasyāṃ sā naimittikī śrutiḥ | tasyā arthaṃm abhidheyaṃ pā¦
4. ramārthikaṃ vā śabdānām abhidheyaṃ vinivārayan* na bādhyo na ¦ ⊙ pratītyā nirākarttuṃ śakyo varṇṇitas teneti yenāsaṅketikārthaniyame virodhas tenety arthaḥ ‖ yasmāc ca sāmayikā/
5. rthanirākaraṇe pratītibādhā tasmāt* viṣayabhedaṃ darśayi⊙tuṃ pratītir anumānād abahirbhūtā^? pṛthak^{0}kṛtā saṃketitārthaviṣayā pratītir vvastuviṣayam anumānam ity ayaṃ vi¦
6. ṣayabhedaḥ katham abahirbhāvaḥ pūrvvavad yathā pūrvvam āptavacanam anumānābahirbhūtaṃ bādhakatvābhyupagamāt tathā pratītir bbādhikeṣṭā na ca pratyakṣaṃ tad anumānam eva pramāṇasya bādhakatvāt ¦
7. ity evaṃ svabhāvāṅgaṃ jagatsthitim abhidhāya pratyakṣabādhām āha pratyakṣavirodhe prasiddhe viṣaye nānā bahūni vyāvṛttyapekṣayā rūpāṇi kalpanājñānakṛtāni yasya tasya śabdasya te¦

(D60a6; P70a8)

58a

1. (ṣ)u rūpeṣu yad eva rūpaṃ śrotravijñāne pratibhāti advaya(m) avayavadvayaśūnyaṃ na hi tad rūpa{ṃ}dvayaṃ yad eka$_{ṃ}$ vyakter aparaṃ sāmānyasya kalpayitvā sāmānyarūpani(ṣ)edhe pi pratyakṣabādhā śaṃ¦
2. kyeta {•ukta}<kuta>ḥ sambandhyantarasya tasyā eva vyaktes tatrābhāvāt* kutaḥ śabalaḥ vyā(m)iśra ābhāso yasyā buddhes tasyā adarśanāt dṛśyasya sattva$_{ṃ}$ tābhāsājñānān nānātva$_{ṃ}$ ca pratibhāsanānātvā — top f. +2
3. t* tad iha dṛśyānupalabdher anyasya sattva$_{ṃ}$ nānātva$_{ṃ}$ vā nirasta$_{m*}$ ⊙ veditavya$_{ṃ}$ | yac ca tad advayaṃ tasyai<••> pratikṣepanimitto virodhaḥ nānyaniṣedhanimitto yathety udāharaṇam aśrāmaṇa — above l. 1
4. śabdena śrotragrāhya$_{ṃ}$ rūpasthāyim advayaṃ pratikṣipyate | ta¦⊙darthā ceti / śrotragrāhyam eva samastasambandhirahita$_{ṃ}$ rūpa$_{ṃ}$ nirākurvvataḥ pratyakṣabādhety evamartha$_{m*}$ pratyakṣārthene¦
5. ty atra lakṣaṇasūtre rthaśabdasyopādāna$_{ṃ}$ | katha$_{ṃ}$ punas tad eva rū⊙pam arthaśabdena vyapadiśyata ity āha | yad indriyavijñānagrāhyam advayaṃ rūpaṃ tad eva tatra śabde 'rthaḥ paramārthaḥ śeṣa¦
6. n tu rūpaṃ vyāvṛttinimi{_}tta$_{ṃ}$ kalpanājñānaghaṭita$_{ṃ}$ sāmānyan tad yato na vasturūpa$_{m*}$ tasmān nendriyagrāhyaṃ tenānindriyagrāhyatve sāmānyarūpāṇā$_{ṃ}$ teṣām apratyakṣatvaprasiddheḥ k*ā*raṇāt* pra — ka$_{ṃ}$→kā
7. tipakṣepe pi kriyamāṇe nāsti bādhe*ti* etad vastu śrāvaṇaśabdena prakāśitam ācāryeṇa tathā hi tathā hi na śabdo stīty evam api bruvā{va}ṇasyāsti pratyakṣe bādhā kevala$_{ṃ}$ śabdaviṣayo niṣedhaḥ — ni→ti

(D60b7; P71b3)

58b

1. anekamārggaḥ na śabdo sti kṣaṇikatvena vyāptitayā nityatayā cetyādiḥ | tatrāsati śrāvaṇaśabde sarvvasyai_va niṣedhe praty{ā}akṣabādhā śaṃkyeta śrāvaṇaśabdena tu śrutigrādyam eva yad rūpan tanni
2. ṣedhe pratyakṣabādhā na tu sāmānyadharm(m)aniṣedha iti khyāpyate | nanu śrāvaṇaśabdo pi sāmānyavācīti tat katham anenendriyagocaro rtha ukta ity āha | sarvvathā sabdeṇa śabdaprakāreṇa tasyāsādhā
3. raṇasyāvācyarūpatvāt śrāvaṇaśabdenoktaḥ śabdaśabde hi ⊙ kevale sarvvatrāśaṅkā śrāvaṇaśabdenādhike sāmarthyād viśeṣāvagatiḥ na tu (^)<••>sya svalakṣaṇavācitvād yady avaṃ śabdasya below l. 7
4. svalakṣaṇam ityādinā viśeṣaśabdena kasmān nokta ity āśa⊙ṅkya śrāvaṇaśabdaprayojanam āha | tasya śrotrajñānasya samāśrayā^<d yā> siddhiḥ | śabdasvalakṣaṇasya tayā siddhyā karaṇena tad i above l. 1+4
5. ti śrāvaṇapramāṇabalena bādhanāt (k)āraṇāt śrāvaṇaśabde⊙nindriyagocara uktaḥ ‖ prasiddho rtho bādhakaḥ śravaṇasiddhaś ca śabdaḥ | tasmāt siddhinimittapradarśanena bādhaka$_{ṃ}$ pra
6. māṇaṃ darśayatā śrāvaṇaśabda upātta ity arthaḥ | kecid āhuḥ siddhyā tasya samāśrayād bādhanāt tadb{e}ale{ti}neti {ca} dvāv etau hetū yasmāc chravaṇabalenāyam arthaḥ siddho yasmāc ca śravaṇabalena viru
7. ddha$_{ṃ}$ bādhate | tasmāc chrāvaṇaśabdenokta iti ‖ anumānenāpi pratijñārthasya virodhe udāharaṇaṃ nityo ghaṭa iti kathaṃ punar vvinaśyanta$_{ṃ}$ ghaṭaṃ paśyann api nityaṃ manyata ity āha | abhighātasahatva$_{ṃ}$

(D61b1; P72a5)

59a

1. paśyato yady ayaṃ vinivṛttidharmmā bhaved abhihanyamāno nivartteta na ca nivṛtt{i}as (t)at^{0} sthāyī ghaṭa iti bhrāntyaitat* syā nityo ghaṭa iti / tac caitan nityatvam utpatteḥ kṛtakatvāt* sattvād vetyādi | graha
2. ṇā(d dṛ)ṣ(ṭ)o yo ghaṭaḥ pūrvvam paścād avarugṇas tasya yathā nāsti tadvat sarvvasya | dṛṣṭāntam api pratibandhu$_{ṃ}$ sāṃkhya āha | na kaścin naiva kaścid anityo gha{gho}<••> yaś ca vinaṣṭo yaś cāvinaṣṭa sarvva eva nityaḥ — above l. 1
3. anityatva$_{ṃ}$ hi niranvayā nivṛttiḥ na ca kasyacid api niranva-⊙yāsti nivṛttis tasmān na kaścid anityo nāma | kathaṃ tarhy avarugṇo ghaṭaḥ | tatrāpi vyakter upalabdhatvasya tirodhānam āvara
4. ṇaṃ | tasmān nānityatva$_{ṃ}$ dṛśyatvāvasthāṃ muktvā 'dṛśyāvasthāṃ ga⊙to na tv a*tya*nta$_{ṃ}$ nivṛtto 'varugṇo ghaṭaḥ | atā- — nta→tya
   davasthyam iti saiva prāktanī dṛśyārthakriyāviniyogayogyāvasthā
5. yasya ^<tasya> bhāvo na tad atad atādavasthya$_{ṃ}$ nanu cāva- — below l. 7+5
   sthāntaram atā¦⊙d{e}avasthya$_{ṃ}$ ghaṭas tu sthitas tādavasthyañ ca tattva$_{ṃ}$ ghaṭaḥ | yādṛśy ākṛtimaty avasthā kāryayogyā saiva ghaṭaḥ kim anyenāva¦
6. sthātrā 'dṛṣṭenārtha(kr)iyānupayoginā / tac ca tādavasthyaṃ nivṛtta$_{ṃ}$ *cet ki*m a{{••} }nyad ani(vṛ)tta$_{ṃ}$ nāma tad atādava- — ketka→cetki
   sthyam evānityatva$_{ṃ}$ tad avarugṇe sti ghaṭe vināśāt tirodhānā<(d v)eti phalan^{0} atādavasthyam a>{m āvaraṇa$_{m^{*}}$ | ta- — top f. +6
   smā_n nāni}
7. tyatva$_{ṃ}$ viśiṣṭam āvayor ato nimittenāpy aviśiṣṭena bhāvyam iti vināśatirodhānaśabdayor nna nirbbandhaḥ | tad evan tādavasthye ghaṭe 'sati <(t)i>rodhānaśabdena vināśa evoktaḥ — below l. 7
   kiñ cānyat¦

(D62a1; P72b6)

59b

1. tac ca ghaṭarūpaṃ tattva$_{ṃ}$ upalabhyaṃ madhyam eva pūrvvāpa<rayo>r āvasthayoḥ rūpaṃ yasya tat*svabhāvam anupalabhyamānam api pūrvvaparayor avasthayor astīty evaṃ brūvāṇaḥ padārthānāṃ vyavasthām bhedaniyamaṃ bādhate above l. 1
2. tathā hi yad rūpaṃ yasmin rūpāntare nopalabhyate tat tatra nāstīti bhidyante bhāvaḥ tvayā tu sarvva$_{ṃ}$ sarvvātmakam iti bruvatā yad api yatra nopalabhyate tad api tatrāstīty upagamyate / tataḥ padārthānāṃ bhe
3. davyavasthā bādhitā | syād etan neṣyat{e}a evāsmābhir bhedavya⊙sthety āha | evañ ca sati sattvarajastamasāṃ caitanyasya ca bhedavyavasthā$_{ṃ*}$ bādhate paraspa{te}rato rūpasya vivekena vya
4. vasthāyā ayogāt | katham ayoga ity āha | na hīti tatrāpi ⊙ s{ā}adhyatvvarajastamaścaitanyeṣu nānupalambhaṃ muk(tv)ā 'nyaḥ kaścid bhedavyavasthāyā / āśrayaḥ śakyaḥ kalpayitu$_{ṃ}$ na ca sali¦
5. lārthī sākhyo pi vahnim anudhāvatīti laukiko pi bhedavya⊙vahāro 'bhīṣṭaḥ tasmād idam upalabhyaru<•>pa$_{ṃ*}$ dadhyādi kārya$_{ṃ}$ kṣīrādiṣu kāraṇeṣv anupalamānaṃ nāsti kṣīraṃ vā tatra da above *ru*
6. dhyādāv anupalabhyamānaṃ nāstīty ayam asadvyavahāro nyāyyaḥ | pramāṇopapannaḥ | yo hi yadrūpo nopalabhyate | na sa tadrūpas tad yathā sukhaṃ duḥkharūpeṇānupalabhyamāna$_{ṃ*}$ na tadrūpaṃn tathā ca da¦
7. dhirūpeṇa nopalabhyate kṣīram iti na tadrūpaṃ sat(t)va$_{ṃ}$ hi tādṛśasya dṛśyasyopalabhyamānatayā vyāpta$_{ṃ}$ tanmātranimittatvād upalambhasyopala$_{ṃ}$bhābhāvāc ca vyā*pt*asyāpi satvasya nivṛttiḥ | i¦ sta→pta

(D62b2; P73b1)

60a

1. tararūpolambhaś ca tadrūpānupalambhas tad iyam upalabhyānupalabdhir eva sarvvatraivaṃjātīyake viṣaye prayuktā draṣṭavyā | asty evopalambhaḥ ko ṣā<(sā)>v anumānaṃ na pratyakṣam eka upalambhaḥ | kim tad a above l. 1
2. śaktād anutpatter iti kutaścid evotpatteḥ sat kāryam ity arthaḥ | asad dhy utpady{ā}amānam asattayā viśeṣābhāvāt sarvvasmād utpadyeta kutaścid evotpadyate | tasmāc chaktirūpeṇa śakte kāraṇe kā
3. {ka}rya$_{ṃ}$ sad iti janakatva$_{ṃ}$ niyamena vyāptam asati ca kā(r)ye niya⊙mābhāvo {|} vyāpakaviruddh{e}as tato sata(ḥ) kāryān niyamavaj jana˘<••>tva$_{ṃ}$ vyāvṛtta$_{ṃ}$ kāryātmatayā vyāpta iti svabhāvo hetuḥ | tā above l. 1
4. dṛśān (dṛ)śyānā$_{m*}$ bhāvaḥ sattānumānasya na viṣayaḥ kuta ity ā⊙ha | yadi bhaved bhavat sa dṛśya eva bhavati yathā madhyā{sthā}<(va)>sthāyāṃ tadrūpan dṛśyam bhavati | atha tasya dṛśyasya lakṣaṇasya rūpasya top f. +4
5. tyā{da}gaḥ | na tu vas(tv a)tyanta$_{ṃ}$ vin{ā}a(ṣṭ)am evan ta(r)hi tallakṣaṇatyāga ⊙ eva vināśo lakṣaṇāntarayogaś cāparabhāvo nyatva$_{ṃ}$ viruddhasvabhāvātmakatvān nānātvasya (e)kasya rūpasya sadasattve vi
6. ruddhe iha (sta) ukta$_{ṃ}$ hi viruddhaviruddhadharmmasargga (e)va bheda iti | nanu cokta$_{ṃ}$ niyatajanakatvadarśanāt kāryātmam ity āha | tasmāt kāraṇād utpatteḥ kāryasya tatkāraṇasya tad iti kāryajananaḥ
7. svabhāvaḥ | (a)syaivaitajjananasamarthaḥ svabhāvo nānyasya na tadbhāvo na kāryātmatva$_{m*}$ yadi kāraṇe <$_{\underline{\ }}^{?}$>sa×taḥ kāryasyotpatti(ḥ) kṣīrāt tarhi śaśaviṣāṇam api ki$_{ṃ}$ notpadyate | eva(m u)tpatti¦ below l. 7

(D63a2; P74a3)

60b

1. dharmmā aṅkuraḥ kasmān notpadyate | kṣīre hi dadhi śaśaviṣāṇam aṅkuraś ca na santi tato satāṃ sarvveṣām utpādaḥ ko hīti na kaścid aṅkuraśaśaviśāṇādibhyo viśeṣo dadhnaḥ | abhāvā
2. nām aviśeṣe sati | bhāvo hi bhāvād viśiṣyate na tv abhāvād abhāvaḥ rūpātmakatvād viśeṣyaḥ / naivaṃ / kuto hetoḥ svabhāvasya bhedāt* na nāma kāryāṇy asatvvāt parasparato bhidyaṃte | kāraṇā
3. ni (p)i tu santi kin na viśiṣyante | grahaṇavākyam eva vivṛṇo⊙ti atad ity akāryātmatve pi sa eva tasyāsti svabhāvo yo dadhno janako na śaśaviṣāṇasya | yadi kāryātmatvenaṃ na sva¦
4. bhāvo viśiṣṭaḥ kutas tarhityādi | svahetoḥ samutthāna$_{ṃ}$ sa⊙muttho yasya sa viśiṣṭa eva svakāraṇair janitaḥ | yasya na_tādṛśā hetavas tasya na tādṛśaḥ svabhāva iti evam anādir a¦
5. vidyamānapūrvvamaryādo hetusvabhāvaparamparā prabandhaḥ | ta⊙smāt tasyāpi kuta i(ty) a•avakāśaṃ codya$_{ṃ*}$ | tato hetuparampayā | anāditvāt* śaśaviṣāṇasya janana{tvā}svabhāvahe¦
6. tvābhāvāt* śaśaviṣāṇasyānutpattiḥ | dadhijananasvabhāvasya tu bhāvād itarasya dadhna utpattis tadvayaṃ virodhinaṃ sva{sva}bhāvam ekasmāt kāraṇāt pratikṣipāmaḥ nirahetukam vāta eva nā¦
7. nyakāryasyānyo hetur janaka iti | yat punar idam aśaktād anutpatteḥ śaktirupeṇa kārya$_{ṃ}$ kāraṇe sad iti | tatra keyaṃ kṣī dadhiśaktiḥ ki$_{ṃ}$ dadhno nyā {ta} uta dadhy eva tādrūpye yathā dadhi

(D63b2; P74b4)

61a

1. ta{tha}dvat sāpi śaktir upalabhyate | ta(s)mādadhno viśeṣābhāvāc chakter viśeṣe coktam aparabhāvaś ca vailakṣaṇyam iti | anyatve tv anyasyāḥ śakter bhāve kathaṃ sa bhāvo {kti?thaṃ} <(na)> hi puruṣe sati pradhāna — top f.
2. m astīti manyate | nanva ca kāraṇe sati kāryam astīty ucyate loka ity āha | upacāra āropamātra$_{ṃ}$ kāryaˇ<••> syāt | yogye kāraṇe na mukhyaṃ sattva$_{ṃ}$ na copacāro vāryate ihāpīti na kiñcid e¦ — above l. 1
3. tat* | etena kāraṇe kāryābhāvapradarśanena parasmin kārye ⊙ kāra{sya}ṇasya bhāvaḥ pratyākhyātaḥ sarvvaś ca pakṣaś caturbhi prakārair nnirākriy{e}ate | tasmād dha(r)mmaviśeṣanirākaraṇādi¦
4. r apy anenaiva vyākhyāta iti na pṛthag ucyate | tad evaṃ prāsaṅgi⊙ka$_{ṃ}$ pakṣalakṣaṇaṃ vyākhyāya prakṛta$_{ṃ}$ trirūpaliṅgākhyāna$_{ṃ}$ pakṣadha<••>prabhedapūrvvakam āha | syād etat* sādhanavākye da — below l. 7
5. rśayitavye pakṣadharmmaprabhedaḥ kimarthaḥ | na caivaṃ sambhavī pakṣa⊙dharmma ukto nyeṣām apy ekadeśāsiddhādīnāṃ sambhavād ity āha | heto prakaraṇa$_{ṃ}$ prastāvaḥ sambhavas triṣu pakṣadharmme¦
6. ṣu hetor ggama<••>sya sambhavaḥ sapakṣe sadasadvividheṣu sapakṣe sat kṛtakatva$_{ṃ}$ hetur dvividhañ ca prayatnāna{'}ntaryakatvam asaṁs tu sapakṣe pakṣadharmmo vi_ruddho viruddhaś ca gamaka eva{va} | tasmād yāvatsu ¦ — below l. 7
7. pakṣadharmmeṣu gamakasya sambhavo sti ta eva pakṣadharmmā hetuprakaraṇam īdṛśasya hetuprakaraṇasya pakṣadharmmaprabhedena lakṣitas tatsvabhāva<ḥ> s(ū)treṇa sa$_{ṃ}$kṣepa ucyate | hetusambhavavanta eva pakṣa¦ — in l. 7

(D64a2; P75a6)

61b[40]

1. dharmmā nirdiṣṭā na tu sambhavina ity arthaḥ kimarthaṃ hetuprakaraṇasya sukha{pra}kara<••••>ṇārthaṃ saṃkṣe- above l. 1
(˘)<••>paṇa hi vistīrṇṇo py artha upadarśitaḥ sukhaṃ gṛhya- above l. 1
te | tatraitāvantaḥ pakṣadharmmaprakārāḥ sambhavaddhetu
2. bhāvā iti hetusaṃbhavaḥ sukha$_{ṃ}$ gṛhyate | sūtrasakṣepam āha | pakṣadharmmas tridhā sapakṣe sann asan* dvidhā ca punar bhūyaḥ sa pakṣadharmmaḥ pratyekam ekaiko pi {dvi}<tri>dhā kathaṃ sapakṣe sac cāsac ca dvidhañ ca ¦ above l. 1
3. teṣāṃ bhāvas tataḥ yo hi sapakṣe sti sa vipakṣe sann asan* dvi⊙vidhaś ca eva$_{ṃ}$ yaḥ sapakṣe nāsti dvividhaś ca sa ˆ<vi>pakṣe tridheti iha sādhyo dharmmadharmmisamudā- above l. 1+(3)
yaḥ pakṣas tasya yadi yo
4. dharmma sa hetur evan tarhi dharmmadharmmisamudāye 'siddhe sarvvo he⊙tur asiddhaḥ syāt siddhe ca kim apara$_{ṃ}$ sādhya$_{ṃ}$ yasya hetur ucyeṫ | tasmān na mukhyārthavṛttir iha pakṣaśabdo bhipreto
5. gauṇaś cārthaḥ kīdṛśa ity āha | pakṣo dharmmī pakṣaśabdenā⊙tra dharmmy abhidhīyate / prayojanasya nimittasyābhāvān nopacāraḥ kenacid dhi prayojanena rūpāntarāropala
6. kṣaṇa upacāro bhidhānaviṣayaḥ karttavyaḥ | tathā hi na rte prayojanād iṣṭa$_{ṃ}$ mukhyaśabdārthalaṅghanam ity āha | na yasmāt tad iti pakṣasamāropaṇāya yogyasya parijñānārtham upacārakaraṇaṃ
7. kutaḥ punaḥ kaścid dharmmī tadupacāro yogyo nānya ity āha | tasya pakṣasyaikadeśatva$_{ṃ}$ tato yasya hi ya ekadeśas tatra tādrūpyopacāro na hi paṭasyaikadeśe dagdhe kambalo dagdha ity u¦

(D64b2; P75b8)

[40] Ca. 17 unallocated *akṣara*s above l. 1 (probably a gloss): pakṣe? •••••••i••sya?•••u••-••••••••••••

62a

1. pacāraḥ | athopacārayogyapratipattiḥ kimarthety āha | sarvvadharmmiṇaḥ sarvvaśabdo 'viśiṣṭavacanas tasmād ayam arthaḥ yasya kasyacid dharmmiṇo yo dharmmas tasya hetutvapratiṣedhaḥ prayoja¦
2. nam upacārayogyadharmmipratipatte{thā}s tathā copacārayogyadharmmipratipattau satyāṃ cākṣuṣatvādīnāṃ parihāras tataḥ / prayojanasambhavāt gauṇaḥ dharmmiśabdo na mukhya{ḥ} | itaraḥ saṃprati — $da_{ṃ}$→dī
3. mukhyadharmmiśabdopādāne pi sādhyadharmmiparigraha$_{ṃ}$ darśayi<••>⊙m āha | dharmmasya paratantrasya abhidhānena sambandhi{sa}śabdatvāt dharmmiṇaḥ svatantrasyāśrayaṇasiddhau punar ddharmmiśa¦ — right of *yi*
4. bdopādānas({)y(})āmarthyāt siddhe sati hi punar ddharmmivacanān ni⊙{_}yato dharmmiviśeṣo gamyate | syād etan niyato dṛṣṭāntaś ca sādhyadharmmī ca tato {ta} pi sandeha evety āha | pratyāsa
5. tyeti | sādhyadharmmī hy anumānakāle sādhyadharmmāśrayabhāvena ⊙ buddhau vyavasthāpitaḥ pratyāsannas tato viśiṣṭasyaikasya pratipattau karttavyāyā$_{ṃ*}$ ya eva ca pratyāsanno dharmmī sa e
6. va grahīṣyate | tena nārtha upacaritena pakṣaśabdenety āha | na sādhyadharmmisiddhir yasmāt* dṛṣṭāntadharmmy api pratyāsanna eva so pi prakṛta$_{ṃ}$ sādhya(ṃ) sādhayitu$_{ṃ}$ buddhau vyavasthita eva pratipa¦
7. ttus tatas tasyāpi pratyāsatter ggrāhaṇaprasaṅgaḥ | dṛṣṭāntadharmmiparigrahe hi dharmmidharmmo hetur iti dṛṣṭāntadharmmiṇi yo sti sa hetur ity ayam artha ucyate 'yañ ca sapakṣe sattvavacanenaiv(o)ktaḥ |

(D65a3; P76a2)

62b[41]

1. etasmāt kāraṇād dharmmidharmmavacanena yatra hetoḥ sattvam asiddhi$_{ṃ}$ sādhyadharmmiṇi tasya parigraho bhaviṣyati | evaṃ tarhy anayā codyaparihārapa{s•}rasparayā dharmmiśabdo yaṃ sādhyadharmmiṇi gra¦
2. hīṣyata iti vyākhyāne vyākhyātrā yatnaḥ karttavyaḥ sa cāyaṃ pratipādanagauravalakṣeṇo yatnaḥ pakṣaśabdopādānamātreṇopacaritārthena parihṛtaḥ | na kevalam ayaṃ doṣaḥ pari¦
3. hṛtaḥ etasmād anantaroktāt sāmarthyād arthasya sādhyadharmmiṇo ⊙ gatau kriyamāṇāyāṃ pratipattigauravaṃ jāyate | tad api ca pratipattigaurava$_{ṃ}$ pakṣavacanena parihṛta$_{ṃ}$ bhavati
4. samānaś ca nirdeśaḥ | upacām•ramātrāc ca pratipādanagaura⊙vaṃ pratipattirauravañ ca parihṛta$_{ṃ}$ bhavatīti / upacāra eva nyāyyaḥ | sa$_{ṃ}$prati nāyaṃ dvandvaḥ samāso napumsakaliṅga
5. dvivacanaprasaṅgāt nāpi bahuvrīhiḥ samāsāntasyānipra⊙tyaya({)sya(})prasaṅgāt | artha?virodhāc ca na hi sa eva dharmmī sa eva dharmmo *ta* eva nāyaṃ karmmadhārayaḥ e→ta pāriśeṣyāt ṣaṣṭhīsa¦
6. māsaṃ matvāha | pakṣasya dharmmatve iti ṣaṣṭhīsamāse ca rājapuruṣādau svāmyantaravyavacchedo dṛṣṭo rājñaḥ puruṣo nānyasyeti / tadvad ihāpi pakṣasya dharmmo nānyasye anyayogavyavacchedaḥ
7. syād iti | tena dharmmiṇā vyavacched{y}am apekṣamāṇasyānyatra dṛṣṭāntadharmmiṇi ananuvṛtteḥ kāraṇān nirākarttum āha | neti | nāsādhāraṇatā kuto sambandhanirākaraṇena hetunā viśeṣaṇā

(D65b3; P77a5)

[41] Possibly one *akṣara* below the *ṣa* of *viśeṣaṇā* in l. 7.

63a

1. d vyavacchedād dharmmasya sa hi pakṣa ātmanā asambandhaṃ śaṅkitaṃ nirākarttum dharmma viśinaṣṭi | kim asti kvacid ayoga(vya)vacchedena viśeṣaṇam astīty āha | yatheti caitro dhanuddharatvasyāsa¦
2. mbandham ātmanā śaṅkita$_{ṃ}$ nirākarttun dhanuddharatva$_{ṃ}$ viśinaṣṭi na punar anyena saha sambandha$_{ṃ}$ nirākarttum iṣṭa$_{ṃ}$ pratipādy(ā)niṣṭa$_{ṃ}$ viśeṣaṇaṃ pariharttum āha nānyayogavyavacchedeneti yathā ¦
3. pārtha iti pārthasya dhanuddharatva$_{ṃ}$ prasiddha$_{ṃ}$ śakyate ki$_{ṃ}$ tv anya⊙sambaddham ato nyayogavyavacchedārtha$_{ṃ}$ dhanu({)dha(})rddharatvam iha mūḍhamater āśaṅkāsthānasya vyavacchedyatvād yogānirjñānā
4. d yadāyogaḥ śaṅkitaḥ tadā 'yogo vyavacchettavyaḥ yadā ¦ ⊙ tu sambandhajñānād ayogavyavacchedo jñātas tadā yogaśaṅkāsambhavāt anyayogo vyavacchetattavya({)ḥ(})s tathā ca puruṣasya ¦
5. kutaścit* prakaraṇāt* svāminini jñāte rājā sāmānye⊙na svāmī jñāto viśeṣapratipattyartha$_{ṃ}$ punar upātta iti yukto nyayogavyavaccheda iha tu pakṣadharmmo hetur ity a¦
6. tyantāpratītatvād ayogaḥ śaṅkito vyavacche*dy*as tady(u)kta- da→dya
   sya cānyayogaḥ śaṅkanīyas tenāyogavyavacchedāt* prā{n̲̲}g aśaṅkyo na vyavacchedya ity aya$_{ṃ*}$ prasaṅgo dvitīye paricchede u¦
7. ktaḥ | yaḥ pakṣadharmmo 'yoˇ<ga>vyavacchedena pakṣavi- below l. 7+7
   śeṣaṇaḥ sa eṣa triprakāras traividhya*ṃ* sapakṣe sann asan* e$^{?}$→ṃ
   dvedhā ceti | cakāraḥ prakārāntarasamuccayārthaḥ | itarathā sadasator e{to}va dvai¦

(D66a3; P77b6)

63b

1. vidhyaṅ gamyeta | sa cāyaṃ trividhaḥ pratyekam ekaiko pi tridhā yaḥ sapakṣe sti so 'sapakṣe sann asan* dvedhā ceti | evam asaṃ dvividhaś ca yaḥ sa{vi}pakṣe sa vipakṣe tridhā | ka(ḥ pu)naḥ sa¦
2. pakṣo vā ya{pra}<tra> (pa)kṣadharmmaḥ pravibhajyata ity āha | samāno yo rthaḥ kaści_t pakṣeṇa sa *s*a{kṣa}pakṣaḥ / tathā hi pakṣasādṛśyāt sa evārthaḥ pakṣa ucyate sādṛśyārthaś ca saśabdaḥ samānaḥ pa top f. +2 pa→sa
3. kṣaḥ sapa iti pa_kṣasapakṣayoś ca sāmye hetunimi pi sa¦⊙mbhavatīha sādhyanimitta$_{ṃ}$ sāmyam abhipretam āha | sādhyaś ca sandigdhatvād dharmmaś cāśritatvād anena ca paratantram eva sādhya
4. m iti darśita$_{ṃ}$ na ca viśeṣo nāma sādhyaḥ tasmān na sādhyadha¦⊙rmmasya sāmānyam iti vigraho pi tu sādhyadharmma eva sāmānya$_{m*}$ pakṣasapakṣayoḥ samānatva$_{ṃ}$ sāmyan tena kṛtaḥ samā
5. no rtha iti yāvat* tasya sādhyadharmmasyābhāvo sapakṣaḥ | ya⊙dy abhāvo sapakṣaḥ katha$_{m*}$ san pakṣadharmmas tatra sambhavet(*) | asat kāmam asati bhavet* satvan tu vastudharmmo nāsaty upapa
6. dyate | kaḥ punar asati sann ity āha | yasmān na tasya sādhyadharmmasyāsattāmātram asapakṣo pi tu sarvvaḥ pratiyogī pakṣa{tva}śūnyo rtho sapakṣaḥ etad ukta$_{ṃ}$ bhavati | asapakṣaśabdābhidhe¦
7. yo yāvān arthaḥ sa sarvvo sapakṣa iti kaḥ punar asau pratiyogī sādhyaniṣedho yathānityatvasya nityam ākāśam abhāvo 'sadākāśavādinaḥ paryudastaś cārthas tena sādhyarūpeṇa pari¦

(D66b3; P78a8)

64a

1. (ty)akto 'nyo vi(ddh)aś ca | uṣṇena hi sādhyena śītaspaśau 'n(u)ṣṇāśītaś ca tyaktaḥ | eṣo 'sapakṣ{ā}aśabdābhidheyaḥ | katham ity āha | atatvalakṣaṇatvāt* | pakṣābhāvarūpālakṣaṇatvād ity arthaḥ | asa(pakṣa)śa¦
2. bdasya pakṣābhāvo 'bhidheyaḥ | etac cārthatrayam api pakṣābhātmaka$_{m*}$ | nanu viruddho 'nyaś ca bhāva {na} eva na pakṣābhāva ity ā(ha |) tad iti pakṣābhāvatva$_{ṃ}$ vivakṣite 'sapakṣaśabdavācye (prati)yogini vi
3. ruddhe 'nyasmiṁś ca tulyam aviśiṣṭ{ā}aṃ | ya?thā 'bhāvo na pakṣas tathā ⊙ viruddho 'nyaś ca pakṣo na bhavatīti pakṣābhāva ity arthaḥ | yadi nāma pakṣo na bhavati abhāvo pi na bhavati viruddho 'nyaś ca bhā
4. va eva tu bhavati | katham abhāvābhidhāyinā śabdenocyata ⊙ ity āha | vyatirekagateḥ pakṣābhāvapratipatteḥ sarvva*tr*ā- bhā→trā bhāvānyaviruddheṣu sadṛśatvāt* | ayam abhiprāyo nābhāvo
5. nāma pakṣasya rūpavān api tu buddhyā kalpikayā vyavaharttavya⊙ḥ | sa ca yathā atyantāsati pratīyamāne vyavahriyate tathā viruddhe 'nyasmiṁś ca pratīyamāne | tato yathā 'tyantābhāvaḥ pakṣā
6. bhāvas tathā bhāvo pi tasmin pratīyamāne 'bhāvavyahārāt* | nanu cāsat* pratīyamānam eva pakṣābhāvātmaka$_{ṃ}$ pratītaṃ bhavati | nīrūpatvāt tasya | anyaviruddhayos tu svenaiva rūpeṇa pratīyamāna¦
7. yoḥ kathaṃ pakṣābhāvarūpatvapratītir ity āha | sākṣād arth?āpatyā veti niṣedhaḥ pakṣābhāva eva tataḥ tat^{0}pratītiḥ | anyaviruddhau tu na pakṣābhāvāv evāpi tu anyarūpātas tayoḥ pratīti(r) na?

(D67a5; P79a4)

64b[42]

1. sākṣāt* pakṣābhāvapratītiḥ | api tu sāmarthyāt* | evaṃ hi sa viruddho 'nyo vā bhāvaḥ pakṣāt* yadi na pakṣ{ā}a{ta}ḥ | tasmāt pakṣatvam eva vyavacchindann anyaviruddhau paricchinattīti | anyaviruddhayor vi
2. śiṣṭarūpapratipattir eva sāmarthyāt* pakṣābhāvagatiḥ yataś ca niṣedhapratītiḥ sākṣāt* anyaviruddhapratītiḥ sāmarthyāt⁰ pakṣābhāvapratītis tasmāt pratītigamyaṃ sarvvatra pakṣābhāvarū
3. patvam aviśiṣṭam iti sarvvo 'pakṣābhidheyaḥ | yo yaṃ pa⊙kṣadharmmo 'sya pakṣadharmmatvaṃ sapakṣavipakṣayoś ca sadasatvaṃ kin niścitam eva gamakaṃ grāhyam ut* sanmātram ity āha | yo
4. yan navadhā pakṣadharmma uktas tasya tatvam iti pakṣadharmmatvaṃ ⊙ niścitaṃ grāhyaṃ | sapakṣavipakṣayoḥ satvam asatvaṃ ca hetvādiṣu hetuviruddhānaikāntikeṣu | asiddhas tv iha na gṛhya
5. te yasya hi pakṣadharmmatvaṃ niścitaṃ na tasyāsiddhatādo⊙ṣaḥ | yathāyogam iti sadasatvāpekṣaṃ hetos sapakṣe satvam asapakṣe cāsatvan niśceyaṃ* | viruddhasya tu sap{e}akṣe cā
6. asatvaṃ* sapakṣe cāsatvan niśceyaṃ* | pakṣadharmmatvādīnāṃ pakṣasya yat pratipattisādhanaṃ taiḥ pramāṇair nniścitaṃ gamakaṃ grāhyaṃ | kutaḥ sandigdharūpayor vviparyastarūpayoś ceṣṭāniṣṭa
7. prakāśakayor hetu{r vvi}<vi?>ruddhayor apratipatter iti | niścayasyāsādhakatvāt* | ayam abhiprāyaḥ | hetur vviruddhaś ca gamakaḥ | na ca pradīvapava(ˇ)<••> yogyat{ā}ayā hetur arthasya prakāśakaḥ | ki

below l. 7

below l. 7

(D67b6; P79b7)

[42] Possibly one or two *akṣara*s above °*viruddhau* in l. 1.

65a[43]

1. n tarhi tadarthanāntarīyakatayā niścitasya kvacit pradeśe dṛ-
ṣṭasya nāntarīyakatvaniścayasmaraṇam eva sādhyapratipā-
danavyāpāro hetoḥ | tathā smaraṇād eva sādhyapratipatteḥ |
ato nāntarī
2. yakarūpasaṃdehaviparyāsayo gamakatva$_{m*}$ | viparītā sandi-
gdhā prati{rya}*p*attir yasyāṃ śrutai tadvac chabdo hi viśi- sa→pa
ṣṭarūpas saṃketakāle kenacid arthena saṃketānurodhād a-
rthanāntarīyako dṛṣṭaḥ
3. punas tenaivārthena nāntarīyako 'vasīyamāno rthapratipa-
⊙tyaṅgaṃ | yadi tu sa śabdaḥ sandigdho viparītarūpo vāva-
sito niścito pi | yadā saṃketakāladṛṣṭenārthe(ˇ)<(na)> nānta- above l. 1
rīyaka
4. tayā sandigdho 'rthāntarasambaddho vā viparyastas tadā na
ga⊙mako 'rthanāntarīyakarūpa eva hi niścaya {e}va hi śa-
bdasya gamakatā nāparo vyāpāraḥ | śabde tathāpratīyamāne '
5. rthapratīteḥ | tasmān niścita eveṣṭaprakāśano va'niṣṭapra-
⊙kāśano vā | hetvādiṣv iti vacanād anaikāntikasyāpi sapa-
kṣavipakṣayoḥ satvam asatvasyāniścita$_{m*}$ śaṃkyate |
6. asti ca vipratipattiḥ | ubhayatra *y*asya satvaṃ niścita$_{ṃ}$ sa sa→ya
sāvā<(dh)•>raṇaḥ yathā prameyatva$_{m*}$ | yasyāsatva$_{ṃ}$ so 'sā- above l. 1
dhāraṇaḥ | yathā śrāvaṇatva$_{m*}$ | tad āhānaikāntika{pa}sya
pakṣadharmmatvam eva ni
7. śce(t)avya$_{m*}$ | kuto 'sambaddhād dharmmāt saśayāyogāt* | yo
hi vastudharmmaḥ samastavyāpinor ddharmmayor ekatrāpy
aniścitaḥ sa yatra niṣṭas tatra tayoḥ saṃśayam utpādayet* |
yathā śrāva

(D68a7; P80b2)

[43] Possibly marginalia below *utpādaye* in l. 7.

65b[44]

1. ṇatvaṃ nityatvānityatvayor ekatrāpy aniścitaṃ śabde satvāt saṃśayam utpādayati na rūpe 'satvāˇ<••...••> tathāpi na <(sa)>pakṣavipakṣavṛtiniścayadvāreṇa śabde saṃśayahetuḥ | api tv ekasya śabdasya vi — below l. 7 (two lines) above l. 1
2. ruddharūpadvayāyogāt^{0} prakārāntarā{ta}yogāc ca kin nitye śabde prameyatvam āhosvid anitya iti dharmmiṇy eva nityānityavṛtti{ḥ}saṃśayāt* | sa ca dharmmiṇy ekataravṛttisaṃśayo 'ni{tya}¦
3. ścaye pi sapakṣavipakṣasadasatvayos tulyaḥ śrāvaṇa⊙tvam api hi pūrvvat ki$_{ṃ}$ nitye śabde utānityaˇ$_{_}^{?}$ iti saṃśayāt^{0} sa$_{ṃ}$śayahetuḥ | tasmātathāvidhasya sandigdhasapakṣavipakṣa
4. sadasatva({)ye(})syodbhāvanam apy atrānaikāntike udbhāva⊙yitavye dūṣaṇam evānaikāntikasyodbhāvitvāt* | anyatra hetau viruddhe vā prati{va}pādye vādiprativādino
5. r yathākramaṃ ˇ$_{_}^{?}$nu$_{_}^{?}$ sādhan$_{_}^{?}$aṃ na dūṣaṇaṃ hetor vviruddhasya ca pra⊙kṛtasyāpratipādanāt^{0} | kadā na sādhana$_{ṃ}$ na prakṛta$_{ṃ}$ dūṣaṇam ity āha | saṃśaye dvayoḥ sadasatvayor yathā prāṇādi
6. matvasya śrāvaṇatvasya vā ekasya vā sapakṣe satvasya vā sarvvajñaḥ sa kaścit puruṣo vacanād ity asya sapakṣe satva$_{ṃ}$ sandigdhaṃ | vipakṣe 'satvasya caikasya saṃdehe yathā 'sarvvajño vacanā
7. d ity asya vipakṣe satvaṃ sandigdh{ā}aṃ viparyaye caikasyeti vipakṣe 'satvasya na sādhana$_{ṃ}$* na prakṛta$_{ṃ}$ dūṣaṇaṃ yathā prameyatvasya ubhay{o}e viparyaye viruddhaḥ syāt^{0} tenaikasya vety āha |

(D68b6; P81a4)

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[44] One illegible unallocated *akṣara* above °*vṛdti*° in l. 1.
One illegible unallocated *akṣara* above °*dvāreṇa* in l. 1.
Possibly one *akṣara* above *rūpe* in l. 1 and one or two *akṣara*s above °*vipakṣa*° in l. 1.

66a

1. vastudharmmasya ca vipakṣād vyāvṛttasya sapakṣe viparyayo na śakyaḥ pratipādayituṃ ‖ avaśyaṃ hi tenaikatra varttitavyam iti vipakṣe niścitāsatvasya ({)vi(})<••>pakṣe viparyayo na yojayitavyaḥ | kasmāt punaḥ sandi — above l. 1
2. gdhakathanaṃ na sādhanaṃ nāpi viruddhābhidhānalakṣaṇaṃ dūṣaṇam ity āha | tathā 'niścitasya pratipattyaṅgasyāsamarthatvāt* | nāntarīyakatvaniścayanam eva hi tasya pratipādanasāmarthyam ity ukta$_{m*}$ | na ke¦
3. vala$_{ṃ}$ sā(dh)āraṇo 'sā(dh)āraṇo pi prāṇādimatvaśrāvaṇ{ā}atvā⊙dir ūbhayoḥ sapakṣavipakṣayoḥ pravṛttinivṛttyor ity anvayavyatirek{e}ayoḥ sa$_{ṃ}$śayād eva saṃśayahetuḥ | kutaḥ punaḥ ¦
4. sapakṣavipakṣayor atyantam adṛṣṭaḥ śrāma<••>ṇatvādis tayo⊙ḥ saṃśayahetur ity āha | bhayasmād vyāvṛtter nniścayāsambhavāt* | katham aniścaya ity āha | ubhayasmād bahirbhūtasyābhāvāt tābhyām pa — below l. 7
5. rasparaparihāreṇa sthitā<bhyā?>ṃ dvābhyāṃ prakārābhyāṃ sarvvasya saṃ¦⊙gṛhatītatvān nāparaḥ prakāro yatra varttamāna ubhayanivṛtto niścīyeta vastudharmmas tasmād adṛṣṭo pi tayoḥ sāmarthyād eka — below l. 7+(5)
6. trāvaśyava<rt•>yitavyam iti vipakṣe ni<ścayā>yāt* saṃśayahetur ity ukta$_{ṃ}$ bhavati | yady atraiva varttitavyam iti niścaya katham anvayavyatirekāniścaya ity āha | tayoś cobha{ya}yor ekasminn yo bhāvas tatra ¦ — below l. 7, below l. 7+6
7. tra niścayasya sādhanābhāvāt* | anayor eva varttitavyam iti sāmānyenāsti niścayo na (c)a tāvatā kvaci{di}d anvayo nivṛrtti<••> kutaścin niścitā | yadi tv ekatra vṛttiniyamasādhanaṃ vyāpti — below l. 7

(D69b2; P82a1)

66b[45]

1. pradarśanaṃ bhavet[*] | syād anvayavyatirekayor niścayaḥ | na tv astīti saṃśayaḥ yathā ca śrāvaṇatvam asādhāraṇatvatvā-<••>gamakaṃ tathā 'sakṛd uktaṃ | nidarśanam āha (p)ara- above l. 1
   smāt puruṣāntarād bhāvo janma parabhāvo ni
2. ścito 'parabhāvo yasya garbbhasya sa tathābhūtaḥ samāno guṇo yayoḥ puruṣayo{ḥ}s <t>au samānaguṇau rūpa$_{ṃ}$ yau- in l. 2
   vanaṃ strīgar(b)bhādhānayogyatva$_{ṃ}$ rāgitvañ ca guṇas tayoḥ sam(bh)āvitaḥ strīgarbbha sa itare
3. ṣu puruṣeṣu pratipatṛṣu saṃśayam utpādayati | anayor a⊙nya-
   tareṇāyam āhito garbbha iti tathā hy anyenāhita sa garbbha tayoś ca garbbhādhāna$_{ṃ}$ prati samānaḥ | sarvvo guṇaḥ | tataḥ saṃśaya
4. utpadyate | atra dṛṣṭānte 'nyasmād bhāvanikār{e}aṇena ga-
   rbbha¦⊙sya niyatam ubhayasambandhitva(ṃ) samānaguṇa-
   tvena ca dvayor ekatrāpy aniyamam āha | tenobhayasambandhitve ekasambandhaniśca
5. yābhāve ca saṃśayahetutva$_{ṃ}$ kasyacid dārṣṭāntike pi nānya-
   ⊙thety ukta$_{ṃ}$ bhavati | etam evārtham ācāryo py āha | yathā sādhya(s)ya dharmmiṇo dharmmo 'sādhāraṇaḥ sa yāvatā bhedeneti prakāra
6. bhedena sarveṣāṃ padārthānāṃ saṃgrahaḥ tatra sarvvasya saṃgrāhake prakārabhede saṃśayahetuḥ | kutas tadvatām ity asā(dh)āraṇa{ma}vatā$_{ṃ*}$ tad iti tena sarvvagrāhiṇā bhedena sa$_{ṃ}$gṛhītatvāt(*) na ca yato
7. bhedena sarvvasaṅgrahaṃ {maha}<••••>s tataḥ saṃśaya iti below l. 7
   dvitīya$_{ṃ}$ hetum āha | ekāntaniścayasya vyāvṛter abhāvāc ca pūrvva$_{ṃ}$ hetvartha$_{ṃ}$ darśayitum āha | tadvatāṃ tatsa$_{ṃ}$grahād ity anena prabhedābhyā$_{ṃ}$ nityatvāˆ

(D70a3; P82b3)

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[45] One illegible unallocated *akṣara* below °*niścaya*° in l. 7.
One unallocated *akṣara* below *darśayitum* in l. 7: tra
Ca. 11 *akṣara*s below *tadvatāṃ…anena* in l. 7 (maybe a gloss).

67a[46]

1. nityatvābhyāṃ bāhyasya tasyābhāvam āha | yam arthaṃ prakārābhyā(m b)āhya{sya}m ayam asādhāraṇo vastudharmma āśrayet* bāhyaṃ tr̥tīya{sa}m āśrayamāṇo hi naiva dvayoḥ prakārayoḥ saṃśayam utpādayet⁰ ubhayā
2. sāv̲[?]alam(ba)no hi saṃśayaḥ paryāyeṇaikam arthan niyatam avasthāpayati nityo vā syād ayan niyamenāsaty anityatve nityatvābhāve vā niyamenānityo 'yam iti | yatra paryāyā-(n)tarābhāve pi
3. na paryāyāntaran niyatam avasthāpyate sa na saṃśayo 'pi tv a⊙pratipattir eva sā | ata eva tr̥tīyam iti bruvatā yāvatā bhedeneti parasparaparihāreṇa sthitau dvāv eva prakārau saṃ
4. śayaviṣaya ukta iti darśita$_{ṃ}$ dvayor eva hi prakārayo¦⊙r ekaparityāgo dvitīyo niyataprāptikaḥ pañcānāṃ ṣaṇṇāṃ vā prakārāṇāṃ parigrahe{ṇa} na teṣv ekasya tyāge kasyacid a
5. pi dvitīyo niyataprāpti<k̲a[?]>ḥ | pañcānāṃ prakārāṇāṃ pra- below l. 7+5
   kr̥⊙tatvāt* | kiñ ca kasmi(ṁ)cit sādhyadharmme pra#krānte hetur ukto 'sādhāraṇa itaro vā cintyaḥ | tatra ca sādhyadharmmaviparye
6. ṇa sarvo dvitīyo rāśir iti sarvvasya saṃgrāhakau dvāv eva pra*k*ārau sambhavata iti yukta$_{m*}$ | dvitīyaṃ hetuṃ vyākhyātum āha | evāntaṃ vyāvr̥ttyā ceti | anenaikasmi{•}<•>āsau prā→prak below l. 7+6[?]
   nitye 'nitye vā pra
7. tīteḥ pramāṇasyābhāvam āha | kimartham etad dhetudvayam asādhāraṇasya saṃśayahetutvasādhanam uktan naikam evety āha | asya hetudvayasya yasmād ekasmin*[?] dha(r)mme 'sādhāraṇe samuccayāt* sarve

(D70b3; P83a5)

[46] Possibly one *akṣara* with a number above *prakārābhyā°* in l. 1.

67b[47]

1. ṣv asādhāraṇadharmmāśrayeṣu vastuṣu prabhedeṣu saṃśa-
yas tasmād ubhayam ukta$_{m*}$ | saṃśayālambanābhyāṃ hi
dvābhyāṃ prakārābhyāṃ sarvvasaṅgrahād vyāpter ddha-
rmmiṇi varttamānas tābhyāṃ sambaddha ekapratītisādha-
nābhā
2. vāc ca sandigdhānvayavyatireka(s) tayoḥ saṃśayahetur iti
dvayor apy ekatra dharmme samuccayo 'pekṣaṇīyaḥ | eva-
••...••(nva)yavyatirekasaṃśayāt (saṃś)ayahetuḥ | vyatireka- 3 or 4 *akṣ.*
niścayetuḥ niśca
3. yahetur eva syād ity āha | uktañ cā{bhi}smābhir d(dv)itīye
pari⊙cchede (ku)ta{ni}ścid vyāvṛttiniścaye vi(ś)eṣasy(ā)-
sādhāraṇasya | yato vyāvṛto niścitas tasya vyavacchedā-
hetutva$_{ṃ}$ svasa
4. dbhāvaviṣaye kena vāryate <iti$^{?}$> e<kavyavac•eda•••••••••- above l. 1,
••r iti (gamaka$_{ṃ}$) •••• ś•āva(ṇa)tva$_{ṃ}$> tasmād anvayavyatire- below l. 7+••
kasaṃ¦⊙śayād eva sādhāraṇavad asādhāraṇam api saṃśaya-
hetuḥ | etena yad ukta$_{ṃ}$ na pratipattiˇr asādhāraṇan na sa$_{ṃ}$śa-
yahetu¦
5. r iti tan nirasta$_{m*}$ | pakṣadharmmo niścitaḥ sapakṣavipakṣa-
¦⊙yoḥ sadasatvasaṃśayamātrād anaikāntika(ḥ) ka(thaṃ)
yāvatā niścayahe#*t*āv api prayukte vaktu*s tr*ai(rū)pyasama- nā→tā,
rtha$_{ṃ}$ pra syai→strai
6. ty apratibhāvāt syāt pratipattuḥ saṃśayaḥ | na ca sa niścaya-
hetus tāvatānaikāntiko bhavati | ekāntena niścayena ta$^{?}$dānīn
tāvat trairūpyāsamarthanāt sa$_{ṃ}$śayahetu(tv)ena pratipattu
7. ḥ syād anaikāntikaḥ | paramārthas tu samyagghetur evāsau |
tasmān niścitas tadbhāvo 'naikāntikatva$_{ṃ}$ yasya pakṣadha-
rmmasya s{au}o 'naikāntikaḥ | kutaḥ punar asau niścita-
ta(dbh)āva ity ā

(D71a3; P83b6)

[47] Unallocated *akṣara* above °*ālambanā*° in l. 1: ti +3

68a[48]

1. (ha) | nirddi(ṣṭ)asya kathitasya guṇasyānaikāntikadharmmasya niścayād eva na kāraṇāntarāt* | sādhāraṇasya sapakṣavipakṣayoḥ sa(tv)am anaikāntikatvaṃ guṇa<••> | asādhāraṇasya sapakṣavipakṣayor asatvaṃ above l. 1
2. guṇaḥ | sandigdhānvayavyatirekasya ca sadasatvayoḥ sapakṣavipakṣādhikaraṇayos tad evaṃ sandigdhatvaṃ guṇaḥ | na? caivaṃ mantavyaṃ sandehe sati kathaṃ niścayo yasmāt sandigdhatvaṃm anvayavyati
3. rekayor yadi pramāṇo{vedho}papāditaṃ tadā 'nvaya⊙vyatirekau sandigdhatvenaiva niścitau bhavataḥ tasmāt sarvvasyānaikāntikasya yo guṇa uktaḥ sa sa(r)vvo niścetavyaḥ
4. | tasmād aniścitasvarūpeṇa sadasatvasaṃśayo 'stī⊙ti | etāvatā nānaikāntiko mā bhūd dhetur asya '?<py a>n(ai)kāntika itarasya kaścid doṣo vāstavo 'paro vaktṛddoṣa e¦ below l. 7+(4)
5. va | tato nāma yadi samyagghetor vvāstavo doṣo ⊙ nāsti tena tu vaktrā yādṛś{y}an tasya rūp?aṃ (pra)kāśitaṃ sandigdhaṃ tena rūpeṇa saṃśayahetuḥ | tasmād vāstavenāpi do¦
6. ṣeṇa duṣṭo hetuḥ | prakāśakadoṣeṇāpy aniścīyamāno duṣṭa iti darśitum āha | na vai vastuno dharmmaḥ ••bhāvo hetutatvaṃ tatsamāśrayeṇa parārthe 'numāna iti vaktāpy atra
7. prakāś{e}ako '(dh)ikṛtaḥ pra(kā)śya(ś c)a hetuḥ | tatra vastuni viparīte nibandhane sādhanasya doṣodbhāvanam* | vaktrā tu viparīte darśite vaktu<h?> pratibhādoṣeṇa svārthe tv anu-(māne) ¦ below l. 7

(D71b3; P84a8)

[48] Unallocated note (ca. 3 *akṣara*s) above *tasya guṇasyā*° in l. 1.
Two *akṣara*s or one *akṣara* with a number below *pra(kā)śya*° in l. 7.

68b[49]

1. (rtha)doṣa eva kevalaś cintyaḥ nidarśayitum āha nyuno 'nvayo viparītānvayaś ca puruṣapratibhānibandhanā ete doṣās tathā yathāvasaraṃ nivedayiṣyate | yathā caite vaktuḥ prati
2. bhādoṣās tathāyam anaikāntikaḥ | yady evam iha na ny(ū)naṃ nānanvita$_{ṃ}$ na viparītānvayam uktam ato na doṣaḥ | katham adoṣo yasmāt tena vādinā nirṛṇṇītaḥ pratipattinibandhas trairūpyaṃ guṇo
3. yasya tasmin^{0} vaktavy{o}e 'nyathety anirṇṇītatrairūpyagu-⊙ṇasyāpratipattyaṅgasyābhidhānad(d)oṣa eva hetoḥ saṃśa-yahetutvād anaikāntikatvalakṣaṇaḥ | pakṣadharmm({)o(})e pi tarhi sa
4. ndehena sahitā satī sandeha ucyate | sandehaś cā˘?nyata⊙rā-siddhaś ca | sandehe sati vādiprativādinor anyatarasyāsiddhau vāduṣṭe pi vastutatve sandigdhāsiddhatvānyatarā
5. siddhatvodbhāvanaṃ dūṣaṇaṃ syāt* | ubhayāsiddhe tu cā-kṣu⊙<••>tvādau vastv api duṣṭam iti | tan nopātta$_{ṃ*}$ | ayam abhiprāyaḥ | sādhyasyārtha˘<sya> viparyayasya prāptiviru-ddhād anaikāntikā¦ left of *tvā* above l. 1+5
6. c ca sādhyārthaniścayaviparyayasya saṃśayasya | sandi-gdhānyatarāsiddhatve tv arthaniścayor nna viparyayaḥ ka-ścid avā{(ṣ)ṭa}<••>ḥ | yathā ca vādinaḥ sādhanam iṣṭaprā-ptyartham eva$_{ṃ}$ prativādino pi ¦ below l. 7
7. tadviparyayaprāptyartha$_{ṃ}$ dūṣaṇam iti | itaras tv āha | evam etat* | iṣṭam etat* iṣṭam eva sandigdhā'nyatarāsiddhatvodbhā-vana$_{ṃ}$ dūṣaṇaṃ | kutaḥ | iṣṭasya sādhyaniścayasyāprāpteḥ | aya

(D72a3; P85a1)

[49] Unallocated *akṣara*s above *nyuno* in l. 1: nāṁ?••
Unallocated *akṣara*s above *puruṣa*° in l. 1: darthā?

69a

1. m abhiprāyaḥ | iṣṭasādhyaniścayo dūṣaṇena pratibadhyo na punar apūrvva$_{ṃ}$ kiñcit sādhyaṃ niścayapratibandhaś ca sandigdhānyatarāsiddh{e}atvodbhāvan{o}ena kṛta iti dūṣaṇam eva itaratvas tv avidita
2. parābhiprāya āha | nanu ca viparyaprāptir api nāsti | na keva<••>m iṣṭāprāpteḥ sādhanavādinaḥ | sādhanaṃ mā bhūd viparītāprāptes tu dūṣaṇavādino pi dūṣaṇaṃ na bhavatīti | kim ucyate iṣṭā — above l. 1
3. prāpter dūṣaṇam iti | itara<ḥ> svābhiprāyam āha | na viparya⊙yaprāptyā prativādino vacanaṃ dūṣaṇaṃm api tu parasyeṣṭapratibandhāt* | sa ca sādhana{ma}sya niścayakaraṇasāmarthyavighā — in l. 3
4. tād bhavati | na hi dūṣaṇavacanena kiñciˇ<••>pūrvva$_{ṃ}$ sādhayi⊙tavyam api tu sādhyaniścayaḥ pratiba({)tva(})vyaḥ | tañ ca viparyayasādhanāt* sa$_{ṃ}$śayajananā({)rtha(})<t^{0}> virūddhānaikāntikodbhāva — above l. 1; below l. 7+4
5. naṃ pratiba•dhāti | asiddhatodbhāvanaṃ punaḥ sādhanasā⊙dhyaniścayakaraṇasāmarthyaṃ vighnat^{0} pratibadh•āti hetvābhāve niścayābhāvāt* | avaśyañ caitad evam abhyupagantavya
6. m anyathā kim arthasya viparyayo dūṣaṇasādhya iṣṭa āhosvin niścayasya | yady a{(ca)}<(rtha)>viparyayaḥ prameyatvādiṣv anaikāntikeṣu nāsty arthaviparyayaḥ atha niścayaviparyayo 'naikā — below l. 7+(6)
7. ntikeṣu saṃśayo stu niścayaviparyayaḥ kin tu cākṣuṣatve ko viparyayaḥ | cākṣuṣatvād dhi na nityatvānityatvasaṃśayaḥ śabde 'pratibandhāt* | itara āha | ubhayo siddhyā siddhatve

69b[50]

1. na nirddeṣṭavyasya hetor ūbhayor asiddhatvaṃ anubhayasiddhir hetuniścayasya viparyayaḥ | yady evam ihāpi prakṛte hetuniścaye viparyayas tvayā svavacanenābhyupagata ity āha | ihāpi tarhi sandigdhānyatarā
2. siddhe niścitatvena nirddeśārhasya dūṣaṇenāniścayaḥ pratipādito 'stu viparyayaprāptiḥ | tathā ca sādhyaniścayaviparyayo niścayābhāvaḥ | kin nābhyupagamyata iti sādhyaniścayaviparyayo
3. py astīty •kta$_{ṃ}$ draṣṭavyaṃ | tasmāt* pratibhāvaikalyād anvayavya⊙tirekasaṃśaye saty anaikāntikaḥ | tathāvidhodbhāvanañ ca pratipādano dūṣaṇam ity avasthita$_{m*}$ | yataś caiva$_{ṃ}$ tasmāt^{0} heto
4. dvirūddhasya ca sadasatvaniścaye sati vādinaḥ sādhana$_{m*}$ ⊙ prativādino dūṣanaṃ | anaikāntikasya tu sadasatvasaṃśaye dūṣaṇa$_{m*}$ | te ca yathāyoga$_{ṃ}$ niścetavyāḥ | pakṣadharmmānvaya
5. vyatirekāḥ | sapakṣavipakṣayoḥ sadasanto navai pakṣa⊙dharmmā nirddiśyante | prameyatva(ṃ) nitye sapakṣe sad vipakṣe 'sti | kṛtakatva$_{m*}$ sapakṣe sad vipakṣe nāsti | anityatva$_{ṃ}$ prayatnānantarī
6. yake siddhipakṣe dvidhā bhavaty aprayatnānantarīyake vidyudāv asty ākāśādau nāsti | kṛtakatva$_{ṃ}$ nitye sādhye sapakṣe 'siddhapakṣ*e* *'*sti prāṇādimatva$_{ṃ}$ sapakṣe sātmake 'sad vipakṣe nāsti | nitya¦ kṣo→kṣe '
7. tve sādhye prayatnānantīyakatva$_{ṃ}$ sapakṣe 'sad vipakṣe ghaṭādāv asti vidyudād{au}ai neti dvidhā | aprayatnānantarīyakatve? {dvai} tu sādhye 'nityatva$_{ṃ}$ sapakṣe dvidhā ākāśādau nāsti vidyudādau tv a

(D73a1; P86a5)

[50] One or two illegible unallocated *akṣara*s below °*tve? {dvai}* in l. 7 (maybe a correction of *'siddha* in l. 6 above).

70a

1. prayatnānantarīyake 'sti | vipakṣe prayatnānantarīyake sarvvatra varttate | anityatve ˇ<tu> sādhye prayatnānantarīyakatvaṃ sapakṣe dvidhā vipakṣe nāsti | nityatve sādhye sparśatvam amūrttatvalakṣaṇanityeṣu paramāṇuṣu above l. 1+1
2. nāsti | ākāśādāv astīti sapakṣe dvidhā vipakṣe ghaṭāv anitye nāsti karmmaṇy anitye vidyata iti dvidhā ete nava pakṣadharmmā nirddiṣṭāḥ | vipakṣāpekṣayā bhedaˇ<m a>sambhāvayann āha | katham asapakṣāpekṣa above l. 1+••
3. yā bhede karttavye sati | bhedaṃ kartuṃ pakṣadharmmasya satvam asa⊙tva$_{ṃ}$ {vā}naidhā<vā naivā>stīty arthaḥ | kuta ity āhāsato 'dhikaraṇatvasyādhāraśakter ayogāt* | sato hi śaktiyogaḥ | śaktiś cādhikara above l. 1+3
4. ṇatvam iti / katham asataḥ syāt* | codyam ida$_{ṃ}$ prakṛtam e⊙vety āha | atra codye yathā'sati niṣedha iti tathoktaṃ | yathā cāsapakṣo 'tatvalakṣaṇa iti tathoktam anantaram eva | asati ni
5. ṣe(dh)ād dhetor asatvam abhāve vipakṣe | anyaviruddhayor a⊙pi vā | tatvalakṣaṇavipakṣatvabhāvād asapakṣe heto<ḥ> satva($_{m*}$) | yasya codyasya prasaṅgajananārtha{ḥ}m etad uktam apy upanyastaṃ tac co in l. 5
6. dyaṃ darśayitum āha | nanv etasminn iti | atatvalakṣaṇatvād anyasmin* asapakṣe sati hetva{pa}bhāvaprasaṅgaḥ | kathaṃ sarvvasya dharmmiṇo 'ghaṭādeḥ sādhyād anityatvāder anyena cākṣuṣatvādinā yuktatvāt*
7. | na hy ekenaiva dharmmeṇa yuktaḥ | kaścit sambhavati | na ca dharmmamātre dharmmo varttate | kin tu dharmmiṇy eva | tasmāt sādhyadharmmād anyena dhammeṇa yukto 'nyo dharmmī sa eva vāsapakṣa iti cākṣuṣatvena yukto ¦

(D73b4; P86b7)

70b

1. ghaṭo py anyo 'sapakṣaḥ | tadvṛttiś ca hetur asa{kṣa}pakṣavṛttiḥ | ataḥ sarvvo dṛṣṭāntavarttī hetur anaikāntikaḥ syāt(*) | itaras tu {śa}śabdārthavyavasthāyā loka$_{m}$ pramāṇaṃ paśyann āha na bhavati hetvabh$^{?}$āvaprasaṅga ¦
2. iti | yasmāl laukikaṃ śabdārthasambandham atikramya śāstrakṛto varttante | na ca loke prakṛtād dharmmā{dha}d dharmmāntarayogini naño vṛttir asti | (ya)thā 'brāhmaṇa iti | na hi brāhmaṇaśabdasya pravṛttinimittād brā
3. hmaṇyajāter anyena dharmmeṇa yukte pu(ms)y abrāhmaṇa iti vyapa⊙deśaḥāt kuta etad ity āha |_ na hīti | yadi brāhmaṇyād anyena dharmm(e)ṇa yukte pumsi abrāhmaṇaśabdo vartteta sa eva tadā pumā
4. n^{0} brāhmaṇas tad iti brāhmaṇasya jātyā yogāt* | abrāhmaṇa⊙ś ca brāhmaṇyād dharmmāntareṇa samāveśāt^{0} loke vyapadiśyeta | na ca evaiko brāhmaṇābrāhmaṇaśabdābhyāṃ vyapadiṣṭaḥ pratīyate
5. | kathaṃ tarhi abrāhmaṇa iti vyapadiṣṭaḥ pratīyata ity āha | ⊙ vivakṣitasya brāhmaṇaśabdapravṛttinimittasya | brāhmaṇyadharmmasyāna(dh)ikaraṇaṃ vastu | nanu cānyābhidhāyī nañ iṣyate | dharmmā
6. ntarañ ca bhavaty anyat^{0} brāhmaṇyāt tad api kim abrāhmaṇo nocyata ity āha | anyābhidheye pi nañi sati viṣayavibhāgena saṃketasya vṛtteḥ | niyogānuvidhāyī hi vācakaḥ | śabdo na vastusvabhā
7. vānuvidhāyī | na ca dharmmāntarayuktamātre naño niyogaḥ | api tu nañ^{0}samās{e}asyottarapadapravṛttinimittasya brāhmaṇyasya pratiṣe(dh)ena viśiṣṭe dravyāntare niyogas tenottarapadapravṛtti

(D74a5; P87b3)

71a

1. nimittaṃ pratikṣipya tanniṣedhavaty anyasmin nañ va-
{to}<rtta>te | tathā cāsapakṣaśabdo pi sapakṣaśabdavācyam above l. 1+1
arthaṃ pratikṣipya sādhyayogam anyatra var(tt)ate | lakṣa-
ṇāntaranirddeśasāmarthyād api tathābhūtam asapakṣaṃ ni
2. rākattum āha | sapakṣetyādi | tādṛṣo hy a{pa}sapakṣo ni-
rddeṣṭavyo yasmin ni{dṛ}<rde>ṣyamāne prakṛtasya sapa- above l. 1+2
kṣalakṣaṇasya virodho na syāt(*) | etasmiṁs tv asapakṣe
'bhimūte 'sti virodhaḥ sapakṣa/akṣaṇasyāsaṃbha ••→la
3. vo nāma | tataḥ pūrvvasmāl lokānuro{de}dhād etasmāc ca
viro⊙dhā naivam asapakṣāpratītiḥ | sapakṣavirodhalakṣaṇa
darśayitum āha | sādhyadharmmetyādi | atra vākye vyava-
cchedaphalatvāt(*) | sarvvavā
4. kyānāṃ | yadi sādhyadharmmasāmānyenaiva samāna iti
samāno ⊙ rtho niyamyate naiva kaścit* sapakṣaḥ syāt0 | kuta
ity āha tathāvidhasya kevalenaiva sādhyadharmmeṇa samā-
nasya kasyacid asambha
5. vāt* | tato 'nyena vastutvenāpi tasya sāmyāt tasmān naivam
a⊙vadhāraṇaṃ | kin tu sādhyadharmmasāmānyena yaḥ sa-
māna eveti sādhyadharmmasāmānye{{{na yaḥ samānye eve-
ti nāsambandhaḥ pratikṣi
6. pyate | anenāsambaddho na sapakṣo na tu dharmmāntara-
sambaddhaḥ | tad apratikṣiptan dharmmāntaraṃ pakṣasya
sambandhi yena sādhyadharmmasāmānyena ta ghaṭādikaṃ
samāviśad ātmanā sambadhnat sapakṣīkaroti |
7. tena kāraṇenāsapakṣaśabdān na sarvvasminn anyadharmma-
yogini pratītiḥ | sapakṣābhāvaprasaṅgāt* | kin tūttarapadasya
pravṛttinimittadharmmābhāvavati dharmmiṇi | tasmān nañ0sa-
māsena prakṛtadharmma¦

(D74b5; P88a5)

71b

1. rahitād anyagrahaṇād anyasyāsapakṣasya grahaṇe pi na hetvabhāvaprasaṅgadoṣaḥ kaścit* | idaṃ ca viruddhato vyavacchedaprasaṅgād dhetvabhāvaprasaṅgāc ceti samuccayagranthaṃ gamayatāṃ ṭīkākārāṇām a
2. sambaddhābhidhāyitvakhyāpanārtham upanyastam iti | yadi hetuprakaraṇasaṃkṣepo vaktum iṣṭo yāvatsu gamakatva$_{m}$ tad eva nirddeṣṭavyaṃ tat kim ete naca nirddiśyanta ity āha | dvau pakṣadharmmau nirddi
3. ṣṭau hetu dvau nirddiṣṭau viparyayau kimartha$_{m}$ svabhāvakārya⊙yoḥ prasiddhyartha$_{m}$ svabhāvakāryañ ca hetur vviruddhaṃ ca nānyad iti pratipattyartha$_{m}$ catvāraḥ pakṣadharmmā nirddi(ṣ)ṭāḥ | bhedaś ca sāmā
4. nyañ ca bhedasām̲?mānye sādhāraṇāsādhāraṇau pakṣadharmmau ⊙ vivādāspadatvān nirddiṣṭau prāṇādimatvam asādhāraṇa$_{m}$ vyatirekī hetur iṣyate paraiḥ | prameyatvam anvayīti vivādaḥ |
5. śeṣas tu pakṣadharmmo vyāvṛtteḥ sādhaka iti | *he*tur vipakṣa⊙vyāvṛttiṃ gamayan^{0} prakṛtasya sādhyasya gamako bhavati nānyatheti śeṣaiḥ pakṣadharmmair ayam arthaḥ kathyate | tasmād gamakā tu→he
6. ḥ pakṣadharmmā vivādāˇ<dhi>karaṇabhūtau ca ˆ<gama••nā••••> vyāvṛttiviṣayagamakatvapratipattihetuvo nirddiṣṭā na punaḥ prakaraṇānupayoginaḥ | kārikārtham eva vivṛṇvann āha | svabhāvakāryayor eva sva below l. 7+6, below l. 7+6
7. bhāvapratibandhād vastuni gamakatva$_{m*}$ sādhyaviparīte vā svabhāpratibandād viparyāsanaṃ viruddhatvam iti pratipādanārtha$_{m*}$ | anitye sādhye kṛtakatvaprayatnānantarīyatve dvau pakṣadhammau hetū ¦

(D75a6; P88b8)

72a

1. ni(rdd)iṣṭau | nityatve tu sādhye śabdasyaitāv eva viruddhau bhavataḥ | kṛ̥takatvaṃ svabhāvaḥ prayatnānadyaṃgi̲[?]{ma}katvaṃ kāryaṃ kṛ̥taḥ | ete kṛ̥takatvaṃ svabhāvo 'bhipretaḥ | prayatnānantarīyaka{tva}ñ ca kāryam ity āha
2. na hīti | na hi sādhyasvabhāvād anyasya hetoḥ | sarvvatra sapakṣe satvam anyasya sādhyavyāpitvānupapatteḥ | kuta ity āha | kāryasya ^[?]<••>kāraṇena vināpi kāryam bhavatā vyabhicārāt[*] | na hy avaśyaṃ kāraṇāni — above l. 1
3. kāryavanti bhavantīti kāryan na sādhyavyāpi tasmāt sapakṣe dvi⊙dhā dviprakārā vṛ̥ttiḥ kāryasya prayatnānantarīyakatvaṃ dvidhāvṛ̥ttīti tatkāryam[*] | katham punaḥ prayatnānantarīyakasya sapakṣe
4. dvidhāvṛ̥ttir ity āha | na hy anityā ity evaṃ nānityavo<tvā>d — below l. 7+4
   eva ⊙ sarvve prayatnaḥ puruṣavyāpāras tasyānantarabhavanaśīlasya jñānakāryasyārambhiṇa ārambhakāḥ tasmāt
   prayatnāˆ<na>ntarabhāvi — above l. 1+4
5. jñānakāritvaṃ | keṣucid evānityeṣu | tad eva ca prayatnā⊙nantarayakatvam[*] | atas tat <sa>pakṣe dvidhā {va} bhāvābhāvābhyāṃ varttate | katham eva tad avasīyate prayatnasyānantarabhāvi yaj jñānaṃ — below l. 7+5
6. tad anityasya viṣayasya kāryam iti | yadi hi viṣaya eva pra{tna}yatnādhīnaḥ syāt[*] | anityo bhavet[0] jñānam eva tu prayatnakāryaṃ tadanantarabhāvitayā na viṣayaḥ | tasmāt[0] prayatnabhavam[*] ¦
7. jñānam anityaṃ nityasya viṣyasya kāryaṃ yujyate | ghaṭo pi tarh(i) nitya{{{nityasya viṣyasya kāryam yujyate}}} | prayatnajanyajñānaviṣayaḥ | naivaṃ ghaṭo hi niṣpadyamānaḥ | prayatnānvayavya¦

(D75b7; P89b2)

72b

1. tirekānuvidhāyi rūpaḥ | pratyakṣo niṣpannaḥ prayatnanirapekṣajñānagrāhyaḥ | na tu śabdakrameṇa prayatnāniṣpadyamānau dṛṣṭo 'pi *tu* nityaṃ prayatne sati sampūrṇṇarūpo gṛ̲ʔhyate | tasmāc chabda eva ni bda→tu
2. tyaḥ | prayatnotkajñānagrāhya iti mīmāmsakāḥ | yadi prāg api prayatnāc chabdo 'sti tasya prāk^{0}sataḥ śabdasya jñān{e}aṃ niyamena prayatnānantaraṃ bhavan na yujyate | kadāci tu syāt tasyāyogāt* | pūrvvoktam avasī
3. yate | tad ayam artho yadi nitya<ḥ> śabdas tajjñānaṃ prayatnaṃ nāpekṣe⊙teti | kathaṃ nityajñānaṃ prayatnāpekṣaṃ {|} na syād ity āhāvaraṇaṃ śabdasya indriyaṃ śabdaś ca eteṣu prayatnasyānupayogāt* | na prayatna in l. 3
4. kāryaṃ nnityajñānaṃ | vijñānasya hi viṣayo pi hetur indriyaṃ cā⊙nvayavyatirekābhyāṃ vyavasthāpitam* evañ ca prayatno pi tasya vijñānasya hetur bhaved yadīndriyaviṣayāv upakuryāt* | viṣayāvara
5. ṇaṃ vā apanayet* ˇ<•••āma viṣayam i(ndr)i(ya)m copa-••ryṛ̲ʔ{ta}d āvaraṇan tu kathaṃ* nāpanay(e)t^{0}> | yasmān na tasya nityasyopalambhāvaraṇaṃ saˈ⊙mbhavati | kathaṃ punar aˇ<dṛṣṭa>m āvaraṇaṃ tvayā śakyaṃ pratikṣeptum ity āha sato pi kasyacid āvaraṇasyāsmābhir adṛṣṭasyāvaritavyātmānaṃ below l. 7+5 below l. 7+5
6. viparītam akurvvato | jñānotpādanasāmarthyasya vasturūpād abhinnasya tiraskārāyogāt* na sambhavati | (ku)ta etat* | yasmān na tatra vastuny atiśayam akurvvavat* kiñcitkaraṃ nāma anādheyātiśayaṃ vā
7. nityaṃ | tasyākiñcitkaram āvaraṇam* | yac cākiñcitkaran tat kasyāvaraṇam anyad vā viruddhaṃ sahakāry atiśayādhāyi vā | itaro py akiñcitkaram apy āvaraṇaṃ dṛṣṭam aśakyāpahnavam ity āha | kuḍyādaya ā

(D76a7; P90a4)

73a

1. varaṇatvena prasiddhāḥ santo ghaṭādīnāṃ kam atiśayam utpādayanti jñānotpādanasāmarthyaparipanthinaṃ jñānotpādanasāmarthyarūpaṃ pūrva{vata}m avasthita$_{ṃ}$ vā kam apana{nti}yanti | yenāpanayanena vānena {•ā} ā
2. varaṇaṃ bhavaṃti | kiñcitkaraṇaṃ hy ayanvayavyatirekāv avidhānād gamyate | na ca teṣv anvayavyatirekau | athākiñcitkarā apy āvaraṇam iṣyante | nityasyā{••}py akiñcitkaram iṣyatām iti nirākattum āha
3. | na brūma iti | kathaṃ tahy āvaraṇam ity āha | api tv iti | na sa⊙rve ghaṭakṣaṇāḥ sarvvasyeti pratipattuḥ | paraspareṇa sahitāḥ | saṅgatāḥ viṣayaś cendriya$_{ṃ}$ {ś}cālokaś cānyonyasmād viśi(ṣṭasya)
4. kṣaṇāntarasya pūrvakṣaṇasvarasanirodhe saty (u)tpatter indri⊙yavijñānahetavaḥ | kuta etad a*nyo*nyasmād atiśaya ity āhānuˇ<pa>kāryasyendriyeṇālokena viṣayasya tadubhayāpekṣāyogād e ••→nyo above l. 1
5. vam itarayor apītarābhyāṃm anupakāryayos tadapekṣāyogān na hy anupakarttavyo 'pakṣyate 'nu⊙••pakārakaṃ (nanu ca) bījādīnām (upasarppaṇa)hetubhya evādyātiśayotpattaye samarthā(nā)m utpādān na parasparato 'tiśayāpekṣā nāpi kevalānāṃ kriyā tadva(c cakṣu)rādīnām apy anyo(ny)āpekṣā kevalā '
6. kriye syātāṃ evaṃ ca hetur dvividhaṃ kāryaṃ sahakāryātiśayajanma(kam) anya(c c)a ta(trādyo) 'tiśayaḥ sahakāribhir a(nā)hitāśayāt^{0} kāra(ṇād bha)vati ki(ñcic cakṣurvi)jñānaṃ (dvit)īyādikṣaṇa(bhā)vino 'tiśayāḥ sahāṅkureṇa (pa)bhāsvarād avavarakapraviṣṭasya ca cakṣuvvijñāna sahakāribhir ā¦
7. hitāti{|}śayāt* kāraṇād bhavatīti / satya$_{ṃ}$ | kevalaṃ samuditebhyo yaddeśebhyaḥ kāryam utpadyate taddheśāny eva samuditāni karaṇāni bhavanti teṣāṃ kādāci{da}tkaṃ kāraṇatvaṃ na svasantānamā¦

(D77a1; P90b7)

73b

1. trād eva | tasya santānasya prāg api satvāt kāraṇatvaprasaṅgāt* | anyaḥ pūrvvaḥ kṣaṇo 'nyaś ca para iti kaścit kvacit0 samartha iti cet0 | na kṣaṇ{e}abhede pi bhinnasantānakāryābhedāt* | yat*bhede pi yasya
2. na bhedo na tat tadadhīnaṃ | yathā bījabhede py abhinno dhūmaḥ | tathā ca kṣaṇabhede pi na bhidyate kāryaṃ bhinnānām api cakṣuḥkṣaṇānāṃ samānāṃ?kāracakṣurvijñānakāryadarśanāt* | tato bhinna{kārya}sa
3. ntānakāryakāritvaṃ kādācit*kaṃ santānāntarāhi⊙taprabodham eva | yadavasthānāñ ca kāryakāritvaṃ | tadavasthāprāptinimittaṃ santānāntaraṃ śaktiprabodhahetuḥ | tato yat kā
4. ryam saṅgagatamātrāṇy evārambhante tatkāryasāmarthyaṃ para⊙sparopasarpaṇahetavaḥ prabodhayanti | yat tu kāryaṃ saṅgatyāpi kiyantaṃ kālaṃ sthitvā janayanti tatkāryasāmarthyaṃ parasparopasa
5. rppaṇahetubhir aprabodhita(ṃ) sat kāraṇāntar(ai)r eva prabodha¦⊙yitavyam* | yathā ca kāryekāraṇāny anvayavyatirekābhyāṃ kalpante tathā kāryasāmarthyaprabodhakāraṇāny api anvayavyatire
6. kābhyā{ṃ}m anugantavyāni | na ca kāraṇāntaraṃ dṛṣyata iti tāny eva janakāni parasparasya kāryasāmarthyaprabodhasamarthāny anumīyante | yathā ca yadavasthebhyaḥ kāryotpattis tadavasthānāṃ kāraṇa
7. tvam anvayavyatirekāt0 tathā yadavasthānāṃ kāraṇatvaprabodhas tadavasthānām eva parasparaprabodhakaraṇasāmarthyam* | ato na dūrasthānāṃ parasparaprabodhaśaktiḥ | tadā kāraṇatvaprabo¦

(D77b2; P91b3)

74a

1. dhādarśanāt* | aprabodhaś ca svakāryādarśanāt⁰ | ato yad ukta$_{m}$ kaiścit* | dūravarttināṃ apy upakāryopakārakabhāvas tad apāstaṃ | yadi na lakṣaṇabhedād bhedaḥ | kathaṃ bījādibhyaḥ sannihitamātrebhyo nāṅku
2. rotpattiḥ | pari(hṛ)tam etat⁰ sahakāripratyāhita{dvi}<••>śeṣaparamparotpattiḥ | janmakaṃ kiñcid iti vacanāt* | tathā hi santānāntaram eva svahetubhyas (t)athotpanna$_{m}$ yathā na sakṛd atiśāyayituṃ śaknoti — above l. 1
3. santānāntara$_{m}$* | ata<ḥ> krameṇātiśāyayati | mūṣikada$_{m}$śa⊙s tu sākṣād asamarthapari{ma}ṇāmāpekṣa$_{m}$ santānāntare 'tiśayam ādhatte | svasantānas tu kṣaṇabhede pi kāryabhedā na kādāci — in l. 3
4. t*kaḥ prabodhahetuḥ | tatra prabhāsvarād avavarakaṃ praviṣṭasya ⊙ parasparātiśayādhānāt⁰ parasparānapekṣāstīti | anupakāryāpekṣā'yogād ity ukta$_{m}$ | na tu sarvadaivāpekṣā 'satīti
5. paribodhaḥ | anyathā yadi na para̲ˇ?d atiśayaḥ śaktasvabhā⊙vasyeti parasparosarpa(ṃ)ṇahetupratibaddhaśakteḥ | sannidhānāvasthāyāṃ hetvaviśeṣāt⁰ sāmarthyam aviśiṣṭam iti nitya
6. jananam ajanana$_{m}$ vā syāt* | yadi parasparam upakurvvanti sarvvadaivopakuryus tatas tadupakārāt sarvvadaiv{o}a jñānotpada ity āha | te ca viṣayendriyālokā avyavahitā | anyenāntarālava¦
7. rttinā pratighātineti darśanapratibandhinā parasparesyopakā{••}rakā{ḥ} bhavanti | kasmād ity āha | na vidyate cāvadhānam indriyālokaviṣayāṇāṃ yasmin⁰ deśe so 'vyavadhānas tasya yogya

(D78a2; P92a4)

74b

1. tā saiva sahakāri yeṣāṃ sahakāriśabdaś ca sāmānyaviṣaye kṛtavyutpa*tt*{i}e[?]{ḥ}r napumsakaliṅgo bahuvrīhau nity{u}aṃ <••••>*tt*arapadatvā yogyatāśabdena viśe*ṣy*amāṇaḥ sa{nni}veśeṣaṇali
2. ṅgam upādatte | te hi paraspararam upakāra$_{m}$ kurvvanto 'vyavadhānadeśaṃ sahakāriṇam apekṣante | yathā jñānotpattau | tato na vyavahitānām anyonyopakāraḥ | yathā ca saṃgatebhya¦
3. ḥ kālaparivāsāpekṣebhyo 'vyavadhānadeśebhyaḥ kā⊙ryotpattidarśanāt* saṃgatāvyavahitadeśakārīṇi samarthakārīṇi sahakārikāraṇāni | tathā saṃgatamātrebhyo
4. 'vyavadhānadeśebhyaḥ kāryotpattidarśanāt* parasparopa⊙sarppaṇakārāṇy api saṃgatāvyavadhānadeśakārīṇi samarthakārīṇi | nānyāni tathā vyavadhāne 'sati hetubhā
5. vaḥ | avyavadhānadeśānāṃ saṃgatānāṃ janako hetur yā⊙vat tāvat samarthahetuḥ | te(ṣ)ām eva samarthatvāt* | vyavadhāne ˇ<tu> kāryānutpatteḥ samarthakāraṇābhāvaḥ | hetvabhāvāt*
6. | yathānyasminn avyavadhānakāle samarthaṃ kṣaṇāntaram utpannam upasarppaṇahetubhyaḥ sahakāribhyo vā | tathā vyavadhan{ā}akāle samartham kṣaṇāntaraṃ notpanneṃ tebhyo 'nutpatter jñānānutpattiḥ
7. | na kuḍyādibhi viśeṣādhānād viśayasya | yady evam āvṛteṣu ghaṭādiṣu kāraṇābhāvāt* | prathamato jñānānutpattir astu dṛśyamāne tu v{ā}astuni samartheṣu jñānakāraṇeṣv āvaraṇo ¦

•i→<u>tt{i}e[?]</u>
above l. 1, tva→tta, ṣa→ṣya

above l. 1+5

(D78b2; P92b6)

75a[51]

1. panipāte sati kuto jñānānutpattir yadi nāvaraṇād ity āha | kāraṇavaikalyāj jñānānutpattiḥ kutaḥ kāraṇavaikalyaṃ vyavadhānasannidhānāt pūrvvotpannasya samarthasya nirodhāt* | sati vyavadhāna iti
2. vyavadhānasattākāle 'nyasya pūrvvasmān niruddhād utpitsoḥ samarthasya jñānakāraṇasyānutpatteḥ kāraṇavaikalyaṃ | yāvā*n s*avyavadhānadeśaḥ kṣaṇas tāvān asamartha evety abhiprāyaḥ | kasmin saty anutpatti<ḥ> vāt s→vān s in l. 2
3. kāraṇasyābhāve na hi jñānajananasamartho pi pūrvvaḥ kṣaṇo ⊙ | jñānajananasamartha{jñānakāraṇā}<kṣaṇā>ntarakāraṇaṃ yatas tasmāt* kāraṇābhāvaḥ | tathā hi sahakāri{ṇa}raṇāni parasparopasarppaṇa¦ below l. 7+3
4. kārīṇi vā yathā prathame kṣaṇe saṃgatāvyavadhānadeśakāriṇy e⊙va samarthakārīṇi tathā dvitīyādikṣaṇeṣu vyavadhānavadati tu kṣaṇe vyavahitendiyadijananatvāt[0] pūrvvaḥ sahakārikāra
5. ṇakṣaṇaḥ parasparopasarppaṇakāraṇakṣaṇo vā prabhāsvarād a⊙vavaraka$_{ṃ}$ praviṣṭasyānyasya ca na samarthahetuḥ | tad a{va}<ya$^{?}$>m arthaḥ | vyavavānavati kṣaṇe pūrvvasyākāraṇatvāj jñānakāraṇānupapa above l. 1
6. ttiḥ | ataḥ pūrvvaḥ nirodhāc ca kāraṇavaikalya$_{m*}$ | tato jñānānutpattiḥ na tu svakāraṇād yogyasyo{nu}tpa{ttiḥ}nnasyāvaraṇena pratibandhāj jñānājanana$_{m*}$ | kuto yogyasya yaḥ svabhāvas tasyānivṛtte
7. ḥ | na hi yo yogyaḥ sa svabhāvāt pr{ā}acyāvayituṃ śakyaḥ | tat* kāraṇābhāvāj jñāna$_{ṃ}$ notpannaṃ | tasmān na kuḍyādayaḥ | kasyacit* kiñcit*karāḥ santa āvaraṇam api tu | teṣu satsu yasya kāraṇavai

(D78b7; P93a5)

[51] Unallocated note above °*vaikalyaṃ* in l. 1: •ā<u>ra</u>$^{?}$ +5

75b[52]

1. kalyād anupalambhas tasyopalambha*v*ibandhahetutvāropād āvaraṇam ucyante | evam akiñcitkaram apy āvaraṇaṃ upalambhavibandhahetu<(tvā)>ropād āvaritasamarthībhavati pratipādyaḥ samprati kiñcit*karam evā — ri→vi; above l. 1+1
2. varaṇaṃ darśi(^)<yi?>tum atha veti pakṣāntaram āha | sambhavaty apī{kṣa}ti kṣaṇikānām anyonyopakāro na sthiraikasvabhāvānām akṣaṇikānāṃ nanv āvaraṇam indriyaviṣayābhyā$_{m}$ dūrava(r)tti kathaṃ tāv upakarttu$_{m}$ śa — above l. 1
3. knotīty āha | acintyatvān naivaṃ śaky{e}aṃ c{ī}intayitu$_{m}$ vidūravartti ⊙ tad viṣayasya katham upakāraka$_{m*}$ | vidūravarttināpy ayaskāntenāyasaḥ samākarṣaṇāt* | hetur ūpādānakaraṇaṃ | prayatya sa
4. hakārikāraṇaṃ | yatsantānanivṛttyā yatsantānodayaḥ ¦ ⊙ sarvvasahakāripratyayādheyātiśayānāṃ svabhāvabhūta ātmā kāryasya yatas tad upādānam anyaḥ pratyaya iti tadasadrūpiṇo
5. bhāvā i*ty*{i} atra nirūpita$_{m}$ yady apy asarvvavidā na ciṃtyaṃ sarvvajñas tu ⊙ pratyakṣīkṛtaviśvākāra{ḥ}bhāgaḥ śaknoti cintayittuṃ | etāvac chakyaṃ vaktuṃ yasya bhāvābhāvānuvidhāyi yat svarūpamātre vā — iti→ity{i}a
6. 'tiśayalābhe vā tat tasya kāraṇaṃ | tathā ca {sa}dūrastham api kāraṇaṃ tata indriyaviṣayor mmadhye yat shitam āvaraṇaṃ tad vijñānotpādane *v*ai{va}guṇyam asāmarthyan taratamaśabdaḥ prakṛṣṭābhi — naiva→vai{va}
7. dhāyī tasya bhāvas tāratamyaṃ prakarṣaḥ | tena tāv indriyaviṣayāv atiśayavantau kuryād api | asāmarthyaprakarṣaṅ kuryād ity arthaḥ | āvṛttendriyasyaiva pumsa indriyajñānotpatti{ḥ}sāmarthya$_{m*}$ |

(D79a7; P93b7)

[52] Two or three illegible unallocated *akṣara*s above *kiñcit** in l. 1.

76a

1. pratihaṃty āvaraṇam viṣayasyendriyasy{{e}}a{ndri} vā nāsya tato 'nyāvṛttendriyasya sa viṣayo dṛśya iti darś{i}aˇ<yi>tuṃ {va} madhyaṃgrahaṇaṃ kṛtaṃ | acintyatayā cāvaraṇopasarppaṇāśrayeṇaiva pratyayenāvaraṇopādā¦ — above l. 1+1
2. nena ca yena dravyasyāvaraṇam utpādyate prathame kṣaṇe tenaiva tadāvṛttaṃ dravyaṃ svajñānotpādan{o}āsamartham utpādyate | yasmāt tenāpi sannihitenāvaraṇenopa{sa}hatajñā{ta}nasāmarthyaṃ dravyaṃm utpā
3. dyate svasantānā{sa}ntarbhūta$_{ṃ}$ cāvaraṇadravyam utpādeya$_{m^{*}}$ dvi⊙tīyādiṣu {pa}kṣaṇeṣu | ta*th*opasarppaṇapratyayasyāpy āvaraṇopā{na}dānasya tādṛśī śaktiḥ | tena yad ucyate ya{dyā}<d$^{?}$ā>varaṇena <tat^{0}> — •o→tho; above l. 1+3, right margin
4. dravyasamarthaṃ karttavyaṃ yasmin kṣaṇe tadāvaraṇaṃ sannihita$_{ṃ}$ ta⊙smin* kṣaṇe svahetubhya utpannasya dravyasya sāmarthyāpratibandhād ekasmin^{0} kṣaṇe vyavahitam api dṛśyet* | na cāsannihitam e
5. vāvaraṇaṃ mā bhūd iti prasaṅga iti | tat parihṛta$_{ṃ}$ bhavati ⊙ | yato nāsannihitam āvaraṇaṃ na cāvṛt(t)asyāsti darśanaṃ | tāratamyagrahaṇenācāsamartha upadarśitaḥ | vaiguṇyam ādāv a
6. rthasyāvaraṇakāraṇenāpi kṛta$_{ṃ}$ dvitīyādiṣu tu kṣaṇeṣu tadāvaraṇam atiśayam ādhatta iti | syād etad āvaraṇasya vaiguṇyādhāne sāmarthyam anvayavyatirekābhyām anugantavya$_{ṃ}$ | na cātra
7. tau sta ity āha | āvaraṇasya bhedeneti | kaṭapa{tu}<ta$^{?}$>kuṭyādivyavadhānabhedaḥ śabdagrahaṇe | sparśagrahaṇe | gandhagrahaṇe ca tanukarpaṭadviguṇīkṛtavastrakambalādivyavadhānabhedaḥ | rasagraha — below l. 7+7

(D79b7; P94b1)

76b[53]

1. ṇe tu <na> vyavadhānahe{tu}bhedaḥ | anenāvaraṇabhedena above l. 1
śabdādau viṣaye śrutigrahaṇa{ṃ}m upalakṣaṇaṃ śrutida-
rśanādīnāṃ mā{•ya}<••>pāṭavayor darśanād āvaraṇasāma- above l. 1+1
rtham anugamyate | yadi kṣā<•ā>varaṇaṃ ki above l. 1
2. ñcit^{0}karam eva kim iti tadbhedena śrutir bhidyet* | tad eram
āvaraṇabhedānuvidhānāt sāmarthyaviśeṣasya pratibandha-
hetur āva$\check{}$<ra>ṇaṃ | a$\underline{\check{}}^{?}$nyathety akiñcit*karatve saty asyā- above l. 1+1
kiñcit*karasy{ā}a yat kva
3. cit^{0} sanni{vā}<••>naṃ tad asannidhānatulyaṃ sannihitā- above l. 1
sannihi⊙tayor aki$_{\dot{m}}$cit(*)karatveṃna tulyatvāt* | tasyāvidya-
mānakalpatvāt* | tato 'syedam āraṇam iti vikalpaghaṭitaḥ eva
syā
4. d upasaṃhāraḥ sambandho na punar āvaraṇasya yat kartta- ra→va
vya$_{m*}$ ⊙ tad anuṣṭhānanimittakaḥ | yad āha na vastvāśrayaḥ
āvaraṇavastunaḥ kasyacid abhāvāt* syād etad āvaraṇatvenā-
ropād ā
5. varaṇam tad ity āha | na ceti | samāropa ā(v)araṇatvāro-
⊙paḥ | āvaraṇatvaṃ jñānotpādaśaktivibandha{re}hetutvaṃ
{{{jñānotpādaśaktivibandhahetutvaṃ}}}| sā cārthakriyā na
ca bhāvānā
6. m arthakriyāsamāropānusāriṇī bhavati | a_taś caivaṃ yasmān
<na> māṇavako vahnirūpeṇāropitā pākakriyāniṣpattaye va- above l. 6
hnivan niyujyate | yataś ca dahanādirūpeṇa samāropyamā
7. ṇā api māṇavakādayo dṛśyamānā na tadarthakriyāsamartha$\underline{\text{ā}}^{?}$
tasmād vidyamānāyām apy āvaraṇadahanādirūpasamāropa-
lakṣaṇāyāṃ kalpanā{nā}yā$_{m*}$ tasyāḥ kalpanāyā $\check{}$<na> p{ā}a- below l. 7+7
rāvṛtti

(D80a6; P95a2)

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[53] One illegible *akṣara* +1 above *darśanād* in l. 1 (maybe to be read with the insertion mark in *a$\underline{\check{}}^{?}$nyathety* in l. 2).
Unallocated *akṣara* below °*dahanādi*° in l. 7: na

77a[54]

1. r anyarthotpattir api tu svabhāvānatikrameṇārthakriyānuvṛttir bhāvānāṃ | yataś caivaṃ tasmāt saty apy āvaraṇe madhyavarttini jñāpayeyur evendriyādayo vijñānam utpādayeyur iti yāvat* | tena hy āva
2. raṇena teṣāṃ na kiñcid atiśayo vihita iti jñānajananasā{ṃ}marthyaṃ pūrvvavad eva teṣāṃ kṣaṇikeṣv api hi saṃskāre{bhye}ṣu yebhyo yādṛśa utpadyamān{n}o dṛṣṭas tebhyas tādṛśa utpadyetaiva na t(u) kṣa
3. ṇabhedābhe{{••}}daḥ | itarathā {ya} cakṣuṣa ekasmāt kadāci⊙j jñānotpat(t)au punar anyadā jñānotpattir nna syāt* | kṣaṇabhedasya tulyatvāt* | tena yaddeśā evendriyādayor jñānam utpāda
4. yanto dṛṣṭāḥ saty apy āvaraṇe tade{vā_}śā evāviśiṣṭahe⊙tutvāt* samarthā janayeyuḥ | na ca tatheti | jñāpayanti | tasmā{vaṇa}d āvaraṇasahāyebhyaḥ kāraṇebhya indriyādayo
5. 'samarthā {{{{ja?*t*ānayeyuḥ | na ca tatheti jñāpayanti | tasmā⊙d āvaraṇasahāyebhyaḥ | kāraṇebhya indriyādayo 'samarthā}}} jātāḥ | tasmāj janakam evāvaraṇaṃ | ata eva cāvyavadhānade n→t
6. śānāṃ hetavaḥ | samarthānāṃ hetavaḥ vyavahitadeśānān tu prathamakṣaṇabhāvināṃ vyavadhānakāraṇasa{yā}hāyā dvi-(t)īyādau vyavadhānadravyasahāyāṃ janakā asamarthā he*t*avaḥ | kṣa tu→ta
7. ṇikeṣv api kāraṇāntarasambandhāt* kutaścit* prakṛtakāryāsamarthānām utpatteḥ | vyavasthitakāraṇavaikalyād vā | tathā hy andhakārād aparo ndhakārakṣaṇa ālokāt sahakā¦

(D80b6; P95b3)

[54] Unallocated note above *api tu svabhāvā°* in l. 1: (kṣaṇike)

77b[55]

1. riṇo 'tiśayaṃ prāpto 'ndhakārājananāsamartho bhavati | evaṃ śītasparśahetuḥ | svahetor uṣṇasparśasahāyād utpadyamāno asamartho bhavati | tathendriyādayo py anāvaraṇe(bhy)o hetabhya
2. ḥ samarthāḥ | āvaraṇasahāyebhya{ḥ}s tv asamarthāḥ jāyante | tasmāt pūrvvasmi(n) pakṣe kāraṇavaikalyasūcanam āvaraṇaṃ {mā} na tu kiñcit*kara$_{m*}$ | etasmim tu pakṣendriyādijananakāraṇa
3. sahakārisvabhāvam āvaraṇaṃ kiñcitkaraṃ | na tv evam e⊙va śabdānāṃ kasmiṁścit sati hetvabhāvād atiśayasya yogatvalakṣaṇasya hānir yathā | ˇ<pūrva>vikalpe kṣaṇikānāṃ nā{pu}<py u>tpa — above l. 1+3 — above l. 1+3
4. ttir atiśayasya yathā dvitīye vikalpe | tasmād yadi ⊙ teṣāṃ janakaḥ svabhāvaḥ <(jñ)ānasya> sarvvasya pratipattuḥ sarvvadā sāvaraṇānāvaraṇāvasthāsu sarvvāṇi jñānāni yāni kramaya<••> — below l. 7+4 — right margin
5. nti dṛṣṭāny ātmālambanāni tāni kuryāt* | abhimata⊙kāryakaraṇakālavat^{0} | atha ˇ<vā> kadāci{tte}n na kuryāt^{0} | anyadāpi na kadācid āvaraṇābhāve pi kasyacid yogyadesa — below l. 7+5
6. sthasyāpi pumsaḥ kiñcid ity ekam api jñānaṃ jana{na}<ka>m ek{o}ānto niścayaḥ pramāṇasiddha iti yāvat^{0} | syād {i}etad iti na kenacid āvaraṇena yogyasvabhāvasya tiraskṛtatvād aśrava¦ — below l. 7
7. ṇa$_{ṃ}$ śabdānām api tv eṣāṃ sahakāri pratipa{⸢ttau⸣} karttavyāyām asti prayatnākhyam anyad vā tasmi$_{ṃ}$s tarhi sahakāriṇi sannihite sarvve api yugapac chrūyeravi<nn i>ty āha pratiniya — below l. 7

(D81a5; P96a3)

[55] Two or three unallocated *akṣara*s below *pratipa{⸢ttau⸣} karttavyāyām* in l. 7, left of the insertion <ka> in l. 6: tp•••

78a

1. tam iti | prayatno hi vyañjakaḥ pratiśabdaṃ bhinno niyatas tena yasya yathā niyatam upavyañjanaṃ sannihitaṃ sa eva tadā śr(ū)yate | tatraitat* syā({)ta(})t* sahakāri ki$_{ṃ}$ ku$^{?}$rvvat* sahakāri bhavatīty ā
2. ha | indriyopakār{i}īti | tad vyañjakaṃm indriyam upakuryāt* | indriyaṃ ca śabdasya sahakārīti tad api śabdasya sahakāri syāt* | anyad veti tasyaiva śabdasyopakāri | pratyāsattimātram evo
3. pakāraḥ | tathā hi śaktyādhānam āhiˇ<ta>śaktiparipākaḥ ¦ ⊙ sannidhānaṃ vā vyañjakānām upa*k*āraḥ | pareṣā{ṃ}m iṣṭaḥ | {ta}<a$^{?}$>tra nityasya śabdasya śaktyādhānaparipāk{ā}ayor ayogāt^{0} sannidhā — below l. 7+3; hā→kā; below l. 7
4. namātreṇa vyañjaka{ḥ}m upakārakaṃ | tat sahakāri kasyāñci⊙d avasthāyāṃ kasyacic chabdasya bhavati yataḥ | tasmāt tenaiva sahakāriṇā kṛta$_{ṃ}$ śabdānāṃ kā<dā>citkaṃ śravaṇam ity evam āva — below l. 7+4
5. raṇapakṣāt^{0} sahakāripakṣam aparavādarśya nirākattum ā⊙ha | na vai vayam iti | na hy apekṣitasahakārisannidhīn bijādīn paśyanto pi sahakāriprati{pe}kṣepa$_{ṃ}$ kurmmaḥ kin tv a
6. pekṣante kāraṇānīti | tasyāḥ kāryajanānāvasthāyā upakāraka{sa}m artham anupakārakavyapekṣayā kāryajanane 'tiprasaṅgāt^{0} | tadavasthopakāriṇam api kim apekṣanta ity ā
7. ha | tataḥ prāpyasyeti | tato labdhenātiśayena kāryañ janyate na tu pūrvveṇaiva svabhāvena | tatra yathā sahakārivyapekṣāni bījādīni tathā śabdo pi yadi kiñcit sahakāry ape

(D81b5; P96b5)

78b

1. kṣyaṃ kārya$_{ṃ}$ jñānākhyaṃ karoti | karotu nāyaṃ kramo bādhyate sāpekṣas tv anyaḥ svabhāva ity āha | pūrvvasmin^{0} svabhāve niyataḥ svabhāva ity etad ayuktaṃ sahakāribhyo hy atiśayavān^{0} sa tasya
2. svabhāva utpannaḥ pūrvvaś ca niratiśayo nivr̥ttaḥ | {nivr̥tta}ḥ svabhāvabhedalakṣaṇatvād vastubhedasya | yad āha tasya pūrvvasya svabhāvasya pracyute | {a}<••>pekṣāc ca prayatnāt* sākṣād upakā — above l. 1+2
3. rapakṣe para$_{ṃ}$paropakāre prayatnasaṃskr̥tād indriyāt^{0} ⊙ | anyato veti sannikarṣād ātmano vā svabhāvāntarasya pratilambhāt^{0} kāraṇāt pūrvvasvabhāvaniyatatvam anupapannaṃ
4. na(n)u ca sannidhānamātram upakāro vyañjakānām ity āha ⊙ | na hy anupakārīti | na hy akiñcitkara$_{ṃ}$ sannihitam apy asannihitakalpaṃ śakyam apekṣitu$_{ṃ}$ | tasmād yad anyad ape
5. kṣyate tad upakārakam eva na sannihitamātram itarathā ⊙ viśvam apekṣaṃ syāt^{0} | syād e{sta}<ta>d asti tasmāt sannihitād upa*k*āraḥ kaścit* | sa tv a{mā}<nātma>bhūta<ḥ> | tasmāt* sa<ty a>py upakāre (pūrvva)<••••>sva¦ — below l. 7+5; hā→kā, below l. 7+5, in l. 5 below l. 7+5, below l. 7+5
6. bhāvaniyata eva bhāva ity āha | śabdopakārasya tato 'rthāntare tatve tasya śabdasyāyam upakāra iti sambandho na syād vāstavaḥ | ādigrahaṇād upakārāntarakalpanāyām anavasthāprasaṅga
7. ḥ tathopakārād eva jñānotpattir iti śabdasyākārakatvam iti dvitīye paricceda ukta$_{ṃ}$ doṣāntaram api tasya ca śabdasyājñeyatva$_{ṃ}$ syāt* | janako hy artho jñātavyo na ca śabdo janaka

(D87a5; P97a7)

79a

1. u(pa)kārād eva sahakāripratyayāhitāj jñānasyotpatteḥ | tathā hy anvayavyatirekāv anuvidhatte jñānam upakārasyaiva tatkālabhāvino na sadātana{ta}sya śabdasyeti vyatiriktopakārapakṣe duṣṭaḥ |¦
2. avyatiriktaś copakāraḥ svabhāva_evāsvabhāvāntarakaraṇena pūrvvasvabhāvapracyutiḥ | tasmād yo nityaḥ śabdo 'bhyupagataḥ sa eva nāpekṣate | sannikarṣa{ye}viṣayendriyayoḥ saṃyogaḥ | ātmā
3. puruṣaḥ | anyad iti prayatnādi <|> tasmāt* sarvvasyendriyā- above l. 3
de⊙s tasmin* śabdā(t)many akiñcit*karatvān nityatayā 'vyatiriktasyātmanaḥ katum aśakyatvāt* | akiñcit⁰karasy{ā}a cānapekṣa¦
4. ṇīyatvāt* | etena nityasya śabdasya jñānotpattau sahakā¦⊙rinirākaraṇena śabdendriye copayogāt prayatnasya (ya)t sāphalyaṃ pareṇokta$_{m}$ | tat pratyukta$_{m*}$ | yathā nityasya na sahakāri tathā
5. nopakāraka$_{m*}$ | nanu ca mā bhūc chabdopakārī prayatnas tasyā⊙napekṣatvāt* | indriyopayoga{ḥ}s tu kathaṃ pratyuktaḥ prayatnasyety āha | indriyo{ka}pakāreṇāpi śabdasya sahakarikāra¦
6. ṇam upasaṃhare{dupa}d apekṣyatvāt prayatna iti | indriyopakāritay{o}ā hi śabdasyāpekṣaṇīyaḥ prayatnaḥ syāt* | yadi śabdasya sahakāri syāt* | itarathendriyasyopakārakaḥ prayatnaḥ śabdena ¦
7. cāpekṣata iti kva ki$_{ṃ}$ ghaṭate | tac cāsya śabdasyānapekṣatvāt* sahakāri nirastaḥ | tasmād indriyopakāreṇāpi na prayatnaḥ sahakārīti prakaraṇam upasaṃharann āha | tad ayaṃ śakyopa¦

(D82b4; P97b8)

79b[56]

1. lambhasvabhāvaḥ śabdaḥ svasmāt* svabhāvāt kadācid^{0} ˇ<••> pracyavate | yatas tasmān nityaṃ dṛṣyet* | tathā hi jñānotpādanasāmarthyād artho dṛśyeta dṛśyato ca kadācic cha{śa}bdaḥ | tasmāj jñānajananasamarthaḥ | above l. 1
2. eva(ṃ) sa nityaḥ syā(*d y*)*a*di tat sāmarthyan na kutaścil la{bhya?}bhet* tato vā sāmarthyān na pracyaveta kasmāt* | tata<(ḥ)> śabdāt jñānotpattau yogyatvasyābhedāt* | abhinna$_{ṃ}$ hi sāmarthyaṃ yady (u)tpādapracyati(mat*) śabda •i→dya in l. 2
3. svabhāvo pi tadrūpo 'nityaḥ syāt* | athāpi sāmarthyā⊙d vyatiriktam iṣṭa$_{m*}$ | arthāntaratve da {sa} sāmarthyasya doṣāt* | asa<(na)>rthāntaratvam eva doṣaś ca samba(ndh)ānupapattir ūpakārānta¦ above l. 1+(3)
4. rakalpanāyām anavasthopakārāj jñānotpatteḥ | śabda⊙syājanakatvam iti nityopalambhaprasaṅgaḥ | na {ka}*c*āsya kadācid apy upalambhaḥ | prayatnasyānāram(bh)akā(le) vi(r)āmakā dā→cā
5. le ca | yena ca prayatnānantarabhāvy upalambho 'sye tena ⊙ śabdātmānaṃ praty asya prayatnasya kaścid upakāra upakār{i}akatva$_{ṃ}$ kiñcit* | na jñānam eva praty upakārakaḥ | praya(tn)o '(nt)āsya
6. prāk (s)ataḥ | prayatnādhīnajñānānutpatter api tu tasyaiva prayatnānantarajñānasyārthasya prayatna upakārakaḥ sambhāvyate | kuta ity āha kāraṇasya yo dharmmas tasya darśa(n)ā(t*) | ••(yatna)sya
7. hi śabda$_{ṃ}$ prati kāradharmmo dṛśyate | na jñāpakadharmmaḥ | jñāvako hy arthaḥ pra{ti}<(d)ī>pādi{_}r nirvṛttarūpe vastuni santānena pravṛtte svaviṣayaṃ vijñānaṃ ku(rvv)an^{0} jñāna$_{ṃ}$ karoti | yad āha jñānenā below l. 7+7

(D83a4; P98b1)

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[56] Unallocated *akṣara* above °*svabhāva* in l. 1: tu? +2 (maybe to be inserted after *eva* in l. 2 below).
Unallocated *akṣara* below *jñāna$_{ṃ}$* in l. 7: ka +6 (maybe to correct *kāraṇasya* in l. 6 above).

80a[57]

1. nyadhīhetur iti | prayatnas tu na prasiddhe śabde svajñānena jñānahetuḥ | kin tu tat*svarūpa{hetu}nivṛtti{ḥ}hetuḥ | yathā ghaṭe nivṛttihetuḥ | kumbhakāraprayatnaḥ | lokaś ca nivṛtt{i}am arthātmā
2. na$_{m}$ jñāpyamānam anivṛtta$_{m*}$ nivṛ<••>rt(t)yamānam anubha*v*ād eva nivecayati | tasmāt* pradīpena vyaṃjyamāno {pa} ghaṭaḥ kumbhakāraprayatnena ca nivṛrtyamānaḥ pradīpasya vyaṃgya(ḥ) | kumbhakāra — above l. 1+2; dā→vā
3. kā(r)ye vijñātaḥ | tadvac chabdo pi prayatnasya kāryaḥ ita⊙rathā{pi} ghaṭo pi kumbhakāraprayatnavya$_{m*}$gya iti | viśvaṃ vyaṅgy{ā}aṃ syāt* | ata<ḥ> kāraṇadharmmadarśanāt — in l. 3
   prayatna({)ḥ(})ni(r)vartita(ḥ)
4. śab(d)a iti prayatnānantara{iti}bhāvi śabdajñāna$_{m}$ śa⊙bdasyānityasvabhāvasya kāraṇasya kāryam ity etad avasthita$_{m*}$ kāraṇasya ca yatra rūpam anumeyaṃ tatrānyo dharmmī pradeśādir ya
5. tra tu viśeṣo{ḥ} 'numeyas tatra sa eva dharmmī | janyā(t tu) ¦⊙ sambandhino jñānaviśeṣās tasyānityatva$_{m}$ viśeṣaḥ sādhyata iti | etam evārthaṃ saṅgrahītum āha | prayatnasyānantara$_{m}$
6. niyamena bhaven na vijñānaṃ prayatnaprārambhāt* prāg api sato 'rthasya | svarūpeṇaiva hy artho vijñānaṃ kurvvan* pāg api kuryād eva prayatnānapekṣatvāt tasya | prayatnasyā(vṛ)ttāvaraṇe '[?]kṣe śa
7. bde{ścā} ˇ<cā>nupayogāt* | sarvvatheti na śabdam upakaroti nāpi śabdasahakāriṇam iti | vyañjakas tu dhvanir iha prakaraṇe nopakārako grāhyaḥ | sa eva hi śabdo nā(nyo) nupalambhāt* ¦ — below l. 7+7

(D83b3; P99a3)

[57] Possibly one *akṣara* below *nupalambhāt** in l. 7.

80b[58]

1. tathānupayoge pi kasmān na prayatnānantarabhāvaḥ nirapekṣasya kadācit kāryākāraṇaṃ yato virudhyate | tasmāt prayatnasahāyasya na kāryakaraṇaṃ yuktaṃ dṛśyate cedṛśaṃ prayatnānantara
2. bh(ā)vi jñānaṃ | tasmāt kādācitkasyārthasya prayatnādhīnaˇ<sya> phalaṃ siddham īdṛśaṃ jñānaṃ tasya liṅgaṃ bhavati | etenaiva codāharaṇena nidarśite hetor yal lakṣaṇaṃ pakṣadharmmatvādi tasya vi¦ — above l. 1+2
3. ṣayaˆ<sya> hetau ˇ<(p)akṣa>dharmmasy{ā}aˇ<(sva)bhā••••> pṛthakkaraṇaṃ kāryahetūdāharaṇā⊙pekṣadharmmāt(*) | kimarthaṃ nidarśite pi sarvvasya hetos tādātmyasya sapakṣaikadeśavṛtti{ḥ}tvasya ya eva sapakṣaikadeśavṛtti<ḥ (|)> — below l. 7+3, below l. 7+3, below l. 7+3; right margin
4. *sv*abhā{ka}va<ḥ> kārya$_{ṃ}$ vā sa eva gamaka iti pratītir mā bhūd i⊙ty arthaḥ | yadi hetubheda ākhyāto lakṣaṇam apy ākhyeyaṃ | atha svārthānumānāl lakṣaṇam avasyanti sapakṣavyāpinam api svabhā — tpa→sva, in l. 4
5. vaṃ hetulakṣaṇayukta$_{ṃ}$ | tata evāvasyantīty āha | vyutpat(t)ya⊙rthañ ca bālānāṃ hetuvākyaṃ punar vvaktum adhikriyate parārthe 'numāne kathitābhidheyam api | tad ayam arthaḥ | uktārthaṃ (ˆ)<vacana$_{ṃ*}$ na> punar vyu — below l. 7+(5)
6. tpādayitavyo vyutpannaḥ | avyutpannas tv artha$_{ṃ}$ pratipanno pi | yathā vaktuṃ na jānātīti vyutpādayitavyas tathā lakṣaṇajño pi | ya eva pakṣadharmma udāhṛtas tanniṣṭham eva lakṣaṇaṃ pratipadyeta |
7. tatas tadvyutpattyarthaṃ prabhedo vaktavyaḥ | lakṣaṇan tu nāpara$_{ṃ}$ vaktavya$_{ṃ*}$ | teneha prabhedamātram ākhyātam ācāryadignāgena mayā vā la lakṣaṇa$_{ṃ}$ punas tad eva yat svārthānumāne darśita$_{ṃ*}$ | yadi

(D84a2; P99b4)

[58] Possibly a note (3 or 4 *akṣara*s) above *prayatnānantara* at the end of l. 1.

81a[59]

1. vyutpattyarthaṃ dvayor epi bhedakathanam evan tarhi sapakṣavyāpī svabhāva udāhṛto na tv ekadeśavṛttis tatas taṃ gamakaṃ na pratipādi<ta[?]>ty āha | etenaivodāharaṇena sapakṣaikadeśavṛttir api svabhāva udā — above l. 1
2. hṛto veditavyaḥ | ata eva ca dvayor ekadeśavṛttyor udāharaṇaṃ sādhāraṇam āha | prayatnānantaryakatvād iti | katham punar anena śabdena svabhāvaḥ kāryam vā śakyate vaktum ity āha prayatnānantaraṃ
3. bhavator vyaktijanmano*ḥ* prayatnānantaryakatvād ity anena ⊙ śabdenābhidhānāt* | antara$_{ṃ}$ vyavadhānaṃ karoty antarayati | antarayituṃ śakyam antaryam (e)ˇ<vā>ntaryaka$_{ṃ}$ nāntaryakam aˇ<nāntaryaka(m a)>vyavadheya$_{ṃ}$ — [?]→ḥ; above l. 1+3; above l. 1
4. | tac ca prayatnasyāvyavadheyaṃ yat prayatnena janyate vyajya¦⊙te vā | tathā ca prayātnānantarabhāvī hi prayatnānantaryakaḥ bhāvaś ca svarūpeṇa vyaktatvena vā 'vyaktasyābhūtakalpa¦
5. tvāt* | vyaktiś cārthasya jñānaṃ tat* | prayatnānantarabhāvi-¦⊙no bhāvo jñānam utpattir vvā jñānaṃ kāryam utpattiḥ svabhāva iti dvayor abhidhānaṃ kimartha$_{m*}$ | kāryasvabhāvayor bhedakatha<na> — right margin
6. m ity āha | yannānantarīy({)i(})akā yat kārya$_{ṃ}$ y*ā* sattā sā tena kāraṇenārthenāvyabhicāreti sambandhaḥ </>[?] yo vā ātmā sva ātmīyo hetoḥ kimviśiṣṭaḥ | avibhāgamā(rth)ā<vā>n^{0} | anekade — ya••→yā; above l. 6; below l. 7
7. śavṛttiḥ | yathā prayatnānantarīyakatvasyānityatva$_{m*}$ sa hetus tenāvibhāgavatā svenātmanā{|}vyabhicāry a<••>kṛtapari-tyāgaḥ | yaś ca yenākṛtaˇ<pari>tyāgaḥ sa tasya gamaka iti pratipatta — below l. 7; below l. 7+6

(D84b3; P100a6)

[59] One unallocated *akṣara* below *pratipatta* at the end of l. 7: na +••

81b

1. ye hetuprabhedakathanaṃ | anena ca ye parair h{i}etavaḥ kalpitā na te hetur[0] ity ukta$_{ṃ}$ | ke punas te | saṃyogyādayaḥ | saṃyogī dhūmo vahneḥ | ekārthasamabhā<vā>yi kṛtkatvam anityatvasya | eva — above l. 1+1
2. m anye pi saṃyuktaḥ | samavetādayaḥ | parais tu ˇ<sa>mavā(y)i viṣāṇaṃ gor ekārthasamavāyino rūpasparśādayaḥ udāhṛtāḥ | ete ca ˇ<na> sarve na hetavaḥ | kin (tv) e(ṣ)āṃ madhye yeṣu tādṛśa uktalakṣa¦ — above l. 1+2; above l. 1+2
3. ṇaṃ pratibandho n(ā)sti ta eva na heta{vye}vo vyabhicārasya sambha⊙vād apratiba(ddh)ānāṃ sati tu teṣu pratibandhe sa eva pratibandho 'stu niścayasādhanaḥ kim anyaiḥ samavāyaikārthasamavāyādibhi
4. r uktair nirnibandhanaiḥ | syād etat saty eca saṃyogādau ni⊙yamakāraṇe pratibandho niścayaheˇ<tu>r nāsati | tad ayukta$_{ṃ}$ | yasmād ya evāsāv a(v)inābhāvaḥ pratibandho liṅgasya sa eva ni — below l. 7+4
5. yamo niyatatva$_{ṃ}$ svasādhye yaś ca niyato 'rthaḥ sa sādhanaṃ ⊙ aniˆ<ya>tas tu saṃyukto pi sādhanaṃ | tena pratibandhalakṣaṇe sati niyame sādhanatve kim apareṇāpi saṃyogādināṃ | kā — above l. 1+5
6. ryasvabhāvābhyām anyas tṛtīyaḥ kācin na sarvvā yathoktalakṣaṇā dṛśyānupala(bdh)ir iti yāvat* | so pi svabhāvahetāv antarbhavati | tasmāt tadudāharaṇenaivodāhṛta iti | na svabhāvasā
7. dhano 'nupalambhaḥ | na cābhāvaḥ kasyacit svabhāva ity āha | yasmād anupalabhyeṣv iti upalambhārheṣu dṛśyeṣv asatsv abhāv(ā)ḥ nupalambhān (n)ānyo <'nu>palambhaś ca siddhas tasmān nābhāvaḥ sādhya — below l. 7+7

(D85a2; P100b7)

82a

1. ḥ | kin tarhi sādhyaṃ yasyāyaṃ svabhāva ity āha | ta-{ˀsm}ˀ<••>āsatvasya jñānāni śabdāś ca nāsti ghaṭa ityeva- above l. 1+(1)
   mādyākārāḥ | kim tuˀ tā anupalambhanibandhanās tanmātra-
   nimittās tasyānupalambhasya bhāvād dheto
2. ḥ sādhyante | uktam eta dvitīye paricchede naivānyā 'nupa-
   labdheḥ sakāśā dṛśyasvabhāvasyārthasyāsattā ki(m) tv anu-
   palabdhir eva | jñānajñeya{ḥ}svabhāvā | sā c{ā}a siddhā |
   tayā siddhayā | na saiva sādhyā ¦
3. kin tv asato jñānaśabdā 'nupalambhanimittāḥ | sādhyanta
   i⊙ty ukta$_{ṃ}$ | yady asadvyavahāro 'nupalambhanimittaḥ | ka-
   tham evam ity anupalambhān nimittāt pratītir naimittikasya
   syāt^{0} dvitī
4. ye paricchede naivānyā 'nupalabdheḥ | sākāśād dṛśyasva-
   bhā⊙vāsyārthasyāsattā kin tv anupalarbdhir evaḥ | kathañ
   ca na sya na syāt* | kāraṇabhāve pi kāryāniyamāt* | yasmāt
   siddho yam a¦
5. sann iti vyavahāro dṛ{syā}<śyā>dṛṣṭau dṛśyādṛṣṭinimittaḥ | above l. 1+5
   ta¦⊙smād anupalambhakārye{ti}tve pi jñānaśabdāv asandi-
   gdhau tasyā dṛśyādṛṣṭe | siddhau satyāṃ | avṛtta$_{ṃ}$ kārya$_{ṃ}$
   kāraṇadarśanā
6. n na śakyaṃ sādhayitum idaṃ tu pravṛttam eva tato niyatam
   ity arthaḥ | kathaṃ niyataḥ | yasmād eva na vyutpattavyo{ḥ}
   yena sambandhājñānād aniyataḥ syāt* | kin tarhi siddha eva
   jñānasambandhā
7. d asann ity ayaṃ vyavahāro dṛśyasyādṛṣṭiniyamittaḥ yadi pra-
   <tipa>ttur{i} api dṛśyādṛṣṭinimitt{eḥ}avyavahāraḥ siddhaḥ below l. 7+7
   kasya tarhi sa sādhyata ity āha | sa tv iti | ye tasya prasiddhā
   nirūpākhyās te

82b[60]

1. (ṣ)u pravarttetāsadvyavahāro pi sa pratipattā saty api dṛśyānupalambhe jñānajñeyātmake viṣaye tannimiˇ<t(t)a>tvaṃ vyavahāran[0] smarati kathaṃcid iti nimittāntarāropāt[*] | na dṛśyānupalam(bhā)d api above l. 1
2. tv anyata evāhaṃ vyavahṛtavān iti nimitte muhyati | sa nimittapradarśanena viṣaye smaryate 'ta eva nimittād vyavahṛ{ya}tavāṁs tvam iti | yadi nimitte mūḍhas tasya tannimitto vyavahāraḥ sā
3. dhyo na siddhas tat kathaṃm a{bhi}vyabhicāra ity āha | nāsadvyavahā⊙rasya kvacid api viṣaye 'paraṃ dṛśyānupalambhān nibandhanam asti sa cānenāsakṛt[*?] ˇ<pra>varttitapūrvvaḥ | niyamavatīti above l. 1+3
4. hi pravṛttir abhipretarūpaparicchedanibandhanā | abhi¦⊙pretarūpaparicchedaś cānaˇ<bhi>matavyavacche sati | sa cāyaṃ below l. 7+4
dṛśyānupalambhe ^<na tato 'dṛśyānupalambhā{nimitta}>nimittāsadvyavahārasahitā sarvaiva pravṛ below l. 7+4
5. ttiḥ | ata ācarito 'sadvyavahāraḥ sarvvai{smaryā}<r yasmā>t[0] ta¦⊙smāt siddha evānupalambhāsadvyavahārayoḥ sambandho na sādhanīyaḥ | tato 'sandigdhaiva jñānaśabde yogyatā 'nupala¦ below l. 7+(5)
6. mbhasya sādhyā | icchāpratibandho hi vyavahāraḥ saty api nimitte kvac{c}in na pravarttyetāpi tena {mi} nimittasya yogyatā sādhyate na vyavahāraḥ | icchākṛtatvāc ca naimittanaimittikasa
7. mbandhasya yogyatvam api na sādhyaṃ | yatra tu vāstavaḥ | sambandhas tatra yogyān nimittād antyāvasthāprāptād anantaram eva kāryam pratyakṣībhavatīti na kāryaṃ nāpi yogyatvaṃ sādhyaṃ bhavati |

(D86a2; P102a2)

[60] Unallocated *akṣara* at the top of the folio above *sa pratipattā* in l. 1: ta

83a

1. udāharaṇaṃ gau{ya}r ayaṃ sāsnādisamudāyā<tmaka>tvāt* | iha viśālamahokṣādau pravarttitagovyava{ha}vahāro pi yadā jāḍyād viśālāditva$_{m*}$ nimittam āropya viśaṅkaṭe nimittābhāvaṃ mat(v)ā na pravarttaya — above l. 1
2. ti govyavahāras tadā sāsnādimatvamātra$_{m}$ govyavahāranimitta$_{m}$ prardaśya samayaṃ smaryate sāsnādimātranimitto yaṃ vyavahāra iti | yadi siddhasambandho nimittaṃ dṛṣṭ(v)ā vyavahāraṃ kin na pravarttaya¦
3. ti yathā śākhyādimati vṛkṣavyavahāra{iti}m iti | vidya⊙māne pi sannihite viṣaye pravarttitanimittavyavahāro pi nimittamo˘<(h)ā>d atra prakṛte viṣaye 'nanubruvann avyavahārann a — below l. 7+(3)
4. pratipadyamāno vā siddhena pravarttitāsadvyavahāreṇa viṣa⊙yeṇa sadṛśatvāt* | prakṛtaviṣaye kevalam anupalambhanimitta$_{m}$ samaya$_{m}$ mūḍhaḥ sm(ā)ryate katha{(v)ami}<m iva> ka{{••}} ya{{••}}thā kāryakāraṇatā — below l. 7+(4)
5. sādhyate | bhāvābhāvau pratyakṣānupalambhābhyāṃ siddhau d{ā}arśa⊙yitu$_{m}$ dṛṣṭyadṛṣṭiśabdenocyate tābhyāṃ kāryakāraṇavyavahārayogyatva$_{m}$ smaryate | nanu ca dvayo<ḥ> sa{{••}}mbandhitva$_{m}$ kāryakāra — in l. 5
6. ṇatvan na bhāvābhāvamātraṃ tat kathaṃ vyavahārayogyatva$_{m*}$ sādhyate | yasmāt kāryakāraṇajanyajanakādiśabdās tayor eva dṛṣṭyadṛṣṭyor vyavahārāya niveśitās tasmān na kāryakāraṇatvam anya
7. t sādhyate | kāraṇabhāvābhāvānuvidhāyinau kāryabhāvābhāvāv {i}e••<(v)a> sambandhau nānya<ḥ> kaścit* | tasmāt* ihāpi kṛtasaṃketo nimittāntara$_{m}$ jāḍyād āropya viṣayiṇam asmaran* {svabhāvā} — below l. 7+(7), in l. 7

(D86b3; P102b4)

83b

1. {pya} sm{ā}aryate nimittapradarśanena | prasaṅgam upasaṃhṛtya prakṛtam āha | iyaṃ kāraṇāt kāryasiddhir na hetuprabhedakathane pṛthak(*) pradarśitodāharaṇ{ā}aṁ? svabhāvahetāv antarggata{sva}tvāt(*) | kuto yogyatāyāḥ
2. sādhyatvāt(*) | bhavatu kāraṇāt kāryasiddhir asa(ṃ)ddigdhā svabhāvantarbhāvas tu katham ity āhāsadvyavahārayogyatā deśajñānasvabhāvāyā anupalabdher vyāpakaḥ svabhāvaḥ | kva punar vyāpyavyāpakabhāvaḥ si
3. ddhir ity āha | vyāptiś cānyatreti | viṣayāntare pravarttitasya ⊙ vyavahārasyānupalambhabhāvamātrā(t) siddhir (y)ā tayā siddhyā hetubhūta{••}yā vyāptiḥ sidhyati | ekatrāpi hi ta•nimittatve siddhe
4. nimittasya yogyatvaṃ vyāpakaṃ siddhaṃ bhavati | tad evaṃ svabhā⊙vahetāv evāntarbhāvo 'nupala{mbha}b(dh)e<r i>ti | above l. 4 anupalambha eva ghaṭābhāvaḥ | sa ca siddhas tena siddhenānupalambharūpeṇāsatvenā
5. sadvyavahārayogyatvaṃ sādhyata iti dvitīye pariccheda i⊙ha cokta$_{m*}$ | sa evānupalambho 'bhāvātmakaḥ | kathaṃ siddhaḥ katha{ñ cā}<m vā>bhāvo jñānābhāvaniścayakāraṇaṃ yato below l. 7+(5) 'bhāvavyahāraḥ
6. syāt(*) | yādṛśo 'nupalambho 'bhipretas tam aviduṣāhaṃ pṛṣṭa ity āha | naiṣa doṣaḥ | yasmād ekasyānanyasaṃsṛṣṭasyārthasyopalambhānubhāvāt(*) | idaṃ vastv iti (u)palambhavidhiniṣedhavikalpau bhava
7. taḥ | ekā(nu)bhavād iti | kuto yasmān na bhāvānāṃ svālambanaṃ jñānābhāvād evaṃ bhavatīti jñānābhāvaniścayaḥ | yato jñānābhāvaniścayāt tata eva jñānābhāvād asadvyavahāraḥ syāt* | kuta¦

(D87a3; P103a6)

84a

1. s tarhi jñānābhāva{ḥ}niścayo {*ya*}<ya>to 'sadvyavahāra ity āha | svabhāvānāṃ svasmād rūpād viśiṣṭasya vyāvṛttasya pradeśāder ekajñānasaṃsarggiṇo jñānāt* | yata{svā}<ś cā>yaṃ jñānābhāvaniścayo bhavatī{ti}da$_{ṃ}$ no (ta→ya, above l. 1+1; above l. 1+1)
2. pala(bdh)ir iti tata evāsa(dvy)avahāraḥ | upalambhābhāvena hi niścitena pravarttate | so 'sadvyavahāro na jñānābhāvād api tu jñānāntarabhāvād iti kutaḥ kvacid iti svāpādiṣu sarvvasyā<rthasyā?>pratī (above l. 1)
3. tau satyā(ṃ) jñānābhāvāpratipatter na jñānābhāvāpratītiḥ ⊙ | tadā jñānābhāvāpratipattiḥ kutaḥ smaraṇābhāvāt* | yato jñānābhāvāj jñānābhāvaprat{i}ītis tasmād arthasya pratyakṣatāyāṃ
4. tadarthapratyakṣapramāṇasāmarthyād upalambhānupalambhavikalpau ⊙ bhavataḥ | pratyakṣenopalambhābhāva eva vyavaharttavyaḥ | padārthābhāvas tu na vyavahartu$_{ṃ}$ śakyo 'nupalabdhā{bhā}nām api sattādarśa
5. nā•• | ato dṛśyānupalabdho? vyavaharttavya iti asadvyavahārayogyadṛśyopalambhābhāvaniścayam āha pratyakṣād ida$_{ṃ}$ nopalabhe {di} iti | yato jñānāmātrābhāvaniścayo 'nyasm{i}ā
6. d a•i ••••vaty eva | kasmāt punar ekajñānānubhavād a(rth)āntaropalambhābhāvāvasāyaḥ | yasmād arthaviṣeśa{ṣa}sya gatiḥ | saṃvedanād viśiṣṭād bhavati | tathāvidhasya viśiṣṭasya nīlākārasyātma
7. naḥ ••••vedanenānyasmā(t) saṃvedanāntarād viśeṣa(pr)atītiḥ | tathā ca sati tat samvedanam ātmana eva siddharūpaviśeṣa{ḥ}m arthāntarād artham api grāhya$_{ṃ}$ bhinatti jñānaviśiṣṭaniścayādhīna

84b

1. tvā{ta}d arthaviśeṣaniścayasya tasmād viśiṣṭajñānaniścayasya rūpo jñānāntarābhāvaniścayo jñānād yuktaḥ kim ucyate 'rtham arthād avacchinnattīti | uktam idam ekajñānasaṃsargi(ṇ)i dṛ•ṭe ••
2. ṭāder asato yadi bhāvo bhavet(*) dṛśya eva bhāved ity evaṃ dṛśyatvasambhāvaneti | tato dṛśyānupalabdhiniścayahetvād arthāvyavaccheda ihoktaḥ | ataś ca jñānajñeyarūpānupalabdhi
3. r ūktās tatra tatra | nanu ca yathā jñānād arthaviśeṣaniśca⊙yo na svatas tathā jñānasyāpi jñānāntarā{pi}d ity āhānyatheti | yadi jñānasya viśeṣaniyata ākāro jñānānta
4. rān niścetavyas tasyā<pi> jñānāntarasya jñānāntarād iti ¦ ⊙ jñānaviśeṣapratipatti{ḥ}nibandhanāntarānivasthānāt[0] | na kasyacid arthasya jñānasya vā viśeṣaḥ sidhyeta | below l. 7+(4)
5. kathaṃ punar arthaviśeṣo jñānaviśeṣavan na svataḥ si⊙dhyatīty āha | arthasya tu svasattāyāḥ svaviśeṣād vā sattāviśeṣayor na niścayo 'rthasambandhinos tayor{e} asaṃvi
6. drūpatvāt[0] | yā hi saṃvidrūpā sattāviśeṣaś ca tayoḥ svataḥ siddhiḥ etad uktaṃ bhavati | yasya sattā svataḥ sidhyati | tasya viśeṣo py arthasya tv{e} asamvidrūpatvāt[0] sattāmātram api ¦
7. svato na siddhaṃ kuto viśeṣaḥ sidhyed iti | ātmano yaj jñānaṃ tasya sattāviśeṣābhyāṃ sattāviśeṣayoḥ siddhir nna svatantrā | na tathā samvedanasya samvedanāntarasattāviśeṣābhyāṃ

(D88a5; P104b3)

85a[61]

1. sattāviśeṣayor niścayaḥ | sarvvasyaiva jñānasya jñeyasya cāprati##pattiprasaṅgāt* | yasmāj jñānānantaram evābhāvaniścayakāraṇān na jñānābhā(v)as tasmād dṛśyopalambhā{va}bhāvaniścaya(h)e
2. tutvā••d anantaroktād viśiṣṭasyaikajñānasaṃsargginо rūpānubhāvān nānyo 'nyasyaikajñānasaṃsargginо 'bhāvaḥ | paryudāsavṛtyā sa evānubhavo 'bhāvaḥ | ato dṛśyānupalambhaniścayahetu
3. tvāt* | na kevalam abhāvaḥ | kin tu tasya ghaṭasyānupalambho ⊙ pi | te?smāṃ{dvya}<d•a>ṭād vyāvṛttasyaikajñānasaṃsargginа upalambhaḥ ˇ<īdṛśa••••••••pra••••> īdṛśa(y)ā(nupalambhaḥ pratyakṣeṇaiva s)iti | tasmād ayam artha ukto yasmād anyajñānā — above l. 1+•• / below l. 7
4. {m artha} dṛśyasyopalambhā{va}bhāvaniścayas tasmāt tad eva viśi⊙ṣṭajñānaṃ tasyābhāvaś cānupalambhaś ca sa ca pratyakṣasiddhau vastutvāc ca kāraṇam api | bhavatu dṛśyopalambhābhāvaniścayo '¦
5. smāt sa eva tv abhāvo 'nupalambhaś ceti kuta ity āha | yasmā⊙d asaṃsargginо '••<rtha>sya yo 'nubhavo saṃsargginо viṣayatvād evaikākāra{ḥ}pratiniyataḥ | tasmān nānyo nyasyārthasyābhāvo — below l. 7+••
6. 'pi tu sa eva | yasmāt[0] sa evā(nu)bhavaḥ tad eva nīlam upalabdham astīti niścāyayan[0] tasyākārasya niyata{ḥ}tvād anyasya ˆ<anyānubhavasya> cābhāvan niścāyayati | tasmāt[0] sa evābhāvaḥ | iha ca tad evāstī — above l. 1+6
7. ti | kadā niścayo yadānyābhāvo vyavahṛto 'nyābhāvavyavahāraś ca dṛśyānupalabdheḥ | tasmān naiṣa pratyakṣavyāpāraḥ | prakaraṇānurodhārtheva$_{ṃ}$ draṣṭavya$_{m*}$ | tad evopalabdham asti

(D88b5; P105a4)

[61] One unallocated *akṣara* above °*ṇān na jāñā*° in l. 1: na?

85b

1. nānyat^{0} ayaṃ hi pratyakṣavyāpāraḥ prakṛta idam upalabhe ida$_{ṃ}$ nopalabhe iti | tathā viśiṣṭasvarūpaniścaya evāparānubhavābhāvaniścayaḥ | yad ukta$_{ṃ}$ tataḥ svataḥ siddharūpaviśe
2. ṣam iti | tasmān na parānubhavo stīti niścāpayatīty atra na sāmarthya$_{ṃ}$ yojanīyam api tu nāparo stīty atra | na hi pratyakṣam aparābhāva$_{ṃ}$ vyavahārayati | tat kathaṃ niścāpayati sāma
3. rthyāt* | yadi tatra dṛśyo 'nyo bhaven na kevalaḥ prade⊙śa upalabdho bhavet tasyāpy upalambhāt^{0} | tasmād ekopalambhaniścayasāmarthyād eva dṛśyābhāvo niścitaḥ sa tv a
4. dṛṣṭānām api satvā<d$^{?}$> dṛśyānupalabdhyā vyavaharttavyaḥ | ⊙ tasmād anyopalambhābhāvaniścayahetur eva sāmarthyād anyābhāvaniścayahetu*ḥ* tasmāt^{0} sa evābhā*va*{ḥ|} <ity ukta$_{ṃ}$ (bha)vati tasmād evābhāvaniścayahetutvāt^{0} (dṛ)śyāpa(lambhābh)āvaniścayasāma(rthy)•kṛtāt sa (e)va tasyānupalambho ••••••••> tasmānu
5. palambhaḥ | yato hi yasyābhāvaniścayaḥ | sa tasyonu⊙palambho yukto nānyoḥ | tasya cānyasya dṛśyasyopalambhābhāvaniścayahetutayā 'bhāva{ḥ}vyavahārasiddher hetur yatas tu na
6. jñānābhāvaniścayo na ˆ<ta>sya vyavahārahetutvam aniścitenānupalambhenābhāvavyavahār<ā>yogāt^{0} | sa ca svas*a*(ṃ)vedanasiddhatvān nāsiddha ity anyajñānaṃ kāraṇaṃ ca pratyakṣasiddhañ ceti codya¦
7. dvaya$_{m^{*}}$ parihṛta$_{ṃ}$ | atra ca yataḥ pratyakṣād ekajñāṃnasaṃsarggivastuviṣayād dṛśyā*ny*<o$^{?}$>palambhābhāvaniścayas ta{{{ity ukta$_{ṃ}$ bhavati | tasmād evābhāvaniścayahetutvād dṛśyopalambhābhāvaniśca¦

above l. 4

|→ḥ, ḥ→va, below l. 7+••

below l. 7+(6)

in l. 6, ya→sa

in l. 7, nu→ny

(D89a4; P105b5)

86a[62]

1. yasāmarthyakṛtāt sa eva}}}to dṛśyāsyānyasyābhāvavyavahāra ity artho vyavasth{i}ā{ta}pitaḥ | e{va}<ta>m arthaṃ vyabhicārayann āha | nanu svasmād viśiṣṭasyaikajñānasaṃsarggiṇaḥ pratyayaṃ vināpy abhāvavyavahārabuddhir bha above l. 1
2. vati kvacit^{0} yathā santamase santate tamasi hastasaṃcāreṇāsty abhāvapratītir ghaṭādīnāṃ | na / kuto / yatas tatrāpi santamase tatheti kasyacit* 'bhāvapratipattaye saṃcarato hastasyāntara¦
3. ātmī(y)o viśiṣṭaḥ | sparśa upalabhyate rūpātmanā ca dṛ⊙śyo ghaṭaḥ spṛśyaḥ | sparśātmanā tasya spṛśasyaikajñānasaṃsa-(rggy)ā{ḥ}ntarasparśopalambhād abhāvagatiḥ | kutaḥ punar etad ānta
4. rasparśopalambhas tadāstīty āha | yata iti | nanu ca hasta-{i$\underline{_}^{?}$}⊙saṃcāravyāpāra{ḥ}viṣayād eva buddhir ggatātaya-prayatnāt(*) phalabhūto hastaḥ saṃcārapratīyata ity āhāsati prayat$\underline{n}^{?}$e hetau
5. na phalena niyamena bhavitavya$_{m^{*}}$ | tāvan na ca saṃcārapra-⊙tyayo 'numānaṃ tataḥ | sparśaviśeṣe pratyakṣe deśād deśāntarasaṃcārī hastaḥ pratyakṣaḥ | asati vā prayatne utkṣiptabāho
6. ḥ santamase nidrārambhakāle '{vo}<dho>gacchato hastasyopalambho 'stīty apratītyaṅga$_{ṃ}$ {|} vyabhicārī ca prayatnaḥ | tasmād eva sparśaviśeṣād ekajñānasaṃsarggiṇo 'bhāvapratītiḥ | tad ity ekajñāna¦ below l. 7+6
7. saṃsarggivastupratyayābhāve 'bhāvāpratipatteḥ | svāpādiṣu | śabdādyabhāvapratītir nirṇṇesyate paścāt^{0} | nanu upalabhyād anyeṣu kāraṇeṣu sa•(v)e tasya dṛśyasyānupalambhād abhāvapratītiḥ ki

(D89b4; P106a6)

[62] Possibly one *akṣara* above °*vyavahāra*° at the end of l. 1.

86b[63]

1. m ato (te)•••ā(p)amadamūrcchāvasthāyāṃ mā bhūt(*) kasyacid abhāvapratipattiḥ ataḥ indriyasya sā(dgu)ṇyaṃ kār•akaraṇasāma(rthya)ṃ yogyo mana(sk)ā(ra u)palam(bha)p(r)atyaya(s ta)syaivābhāvāt(*) | ta••••(vi) ••ṣ(ṭaika)
2. jñāna(saṃ)sa(rgg)i(jñ)ānā(bh)āvāt tatra (sv)āpādiṣu? kaˇ<sya>cid abhāvāpratītiḥ | kutas tarhi (t)ādṛśa iti | samagra- above l. 1+2
kāraṇasyoˇ<palabhyānu>palambhasyai(v)ā(bh)ā•ā•• | (ta)- above l. 1+2
smād (ya)•••• (v)iśiṣṭa(jñānā)d abhā?(vapratipatti)ḥ (sv)āpā
3. diṣ• (ta)dabhāvād iti tad aṣ?ādhanaṃ {{{yato anupalambhāvād e⊙va svāpādiṣu tadabhāvād iti tad asādhanaṃ}}} yato n(u)palambhābhāvād eva (sv)āpādiṣ(u) tadabhāvā••ti(patt)i• na (vi)••••jñāna
4. •••ā(t[0]) ••(y)āpi (vi)śiṣṭam eva jñānaṃ prakārāntareṇa kathita⊙m iti darśayitum āha | a?trāpy anupalambhe vaktavye (satsu) kāraṇāntare(ṣv) iti bru?•• •t••ām ev•(nd)riyā(d)•••••-••••••(ṇye)
5. (na he)••••palambh•janya(n) darśayati | yasmātadā tāni kā⊙ryā(nugu)ṇāni yadaiṣā(ṃ) kārya$_{m}$ bhavati | anyathātiprasaṅgāt* | ta<ya>smiṁ?ś ca pratibhāsamāne yaḥ san ni- below l. 7+5
(ya)••...•• 7 *akṣ.*
6. ••...••(rggi)ṇa upalambho dṛṣṭavastujñānasamarthāni kāraṇāny anumāpayati | tataḥ saṃsarggijñānaṃ kārya(ṃ) sā ca? ca. 8 *akṣ.*
kāryavṛttir ūpalabdhiḥ | upalabhyasyānupala••...•• ca. 6 *akṣ.*
7. ••...••(pra)tibhāsaniyama$_{m}$ darśayati bhavān[0] | tathā hi saty ca. 9 *akṣ.*
upalambhe evam anupalabdho nāma ghaṭo yady asāv ākāre
ta ekārthaniyato bhavet[0] | tasmā(tva)yāpi (vi)<śi>(ṣṭa)••••m below l. 7
e<va> right margin

(D90a4; P106a8)

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[63] Illegible note above the end of l. 1 (3 or 4 *akṣara*s) (maybe to be inserted in the last part of l. 4).
Possibly one or two *akṣara*s below *saty upalambhe* in l. 7.

87a

1. nyān(u)pala(bdh)ir uktā | anyathā (y)ady upalabdhir neṣyate tadārthābhāvo 'nupalambhena ˇ<tadabhāvo py anyenānupalabhye>ty anavasthā syāt* | etad eva vivṛṇvann āha | anyatheti | yadi svajñānābhāvād abhāvasiddhis tadā 'siddhasyāsādhanatv?āj jñā above l. 1
2. nābhā(vo) 'ny(e)nān(u)palambhena sādhanīya ity anavasthānād gamakāsiddher apratipattir eva syād a<rtha>bhāvasya | syād etaj jñānavat tadabhāvaḥ svataḥ sidhyati tat (ku)to navasthety āha | yasmā••sa•ed?an?ābhāva below l. 7+2
3. ḥ svato niścā?yati !?bhāvarūpatvāviśeṣāt* | viṣayasyā⊙pi svata evābhāvaniścayaprasaṅgāt* | yad ūkta$_{m}$ jñānavaj jñānābhāvo pi svata iti tan na | yasmāt* sa(mv)edanam ātmāno viśe
4. ṣāt* samvidrūpatvāt | svata eˇ<va> samvidita$_{m}$ na paraṃ rūpaṃ sādha⊙nam apekṣyate | na tv eˇ<va>m abhāvas tasya rūpābhāvād asaṃvidrūpatvāt* | kecid ā••ryā<hu>r nātmagrāhi(jñ)ānābhāvād abhāvaniśca above l. 1+4 below l. 7+4 below l. 7+4
5. yo yato yaˇ<m a>navasthādoṣaḥ syāt* nāpi svasmād anyajñā⊙nabhāvāt* bhāvatkān* kutas tarhi yo ya$_{m}$ vidito 'bhāvopalambho nā{pi}<sti> ghaṭa ityevamākāras tasmād bhāvajñānād abhāva below l. 7+5 below l. 7+5
6. vyavahāraḥ pratyakṣa{ca}sya c?ābhāvaviṣayatvavirodhād agṛhītagrāhy eva tat svatantra$_{m}$ na smārtta$_{m}$ | ataś ca pramāṇam abhāvākhyam iti | iha svaviṣaye pramāṇaṃ bhavat kiñcit* sākṣād arthād bhavati ya
7. thā pratyakṣa$_{m}$ paraṃparayā vā yathānumāna$_{m*}$ | na cābhāvapratyayo 'numānam abhāvasya liṅgāyogāt* hetubindūktāt* | sa tarhy abhāvapratyayaḥ | kuto rthāt sākṣād bhavati | yo 'sya viṣayaḥ

(D90b4; P107b1)

87b[64]

1. syāt tatra caitat pramāṇaṃ syāt^{0} na tāvatad abhāvād bhavati | yasmān nābhāvaḥ kasyacit kāraṇaṃ sākṣāt paraṃparayā vā kuto 'samarthatvāt* | sama(rth)as tarhi bhaviṣyati | bhāva e$^{\vee}$<va> tarhi syāt* | sāmarthyarūpatvā — below l. 7+1
2. d$^{*?}$<t^{0}> bhāvasya cākāro nte vakṣyamāṇo bhinnakramaḥ kiñ — above l. 1
cānyat tasyā$^{\vee}$<bhā>vasyānapāyāt <t>atkāryan nitya$_{\text{ṃ}}$ bhavet^{0} | na $^{\vee}$<(ca)> sahakāryanurodhān nityo pi kadācit karoti | anapekṣatvāt^{0} | ka(th)am anape{ṣo}<kṣo> ¦ — below l. 7+2, in l. 2; above l. 1+2; below l. 7+2
3. {{{pi yā yadi śe(ṣ)akātarupatvāt*}}} <apekṣāyā viśesalābharupatvā$^{?}$t^{0}> | tasyāpi viśeṣo bhavi⊙(ṣ)yati | bhavatu abhāvas tu na syāt^{0} kuta$^{\vee}$<s ta$^{?}$>llakṣaṇatvād iti | pūrvvarūpatyāgo rūpāntarasambandhaś ca bhāvasvabhāvo yadi tāv abhā — below l. 7+3$^{?}$; below l. 7+3$^{?}$
4. ve staḥ bhāva evāsau nābhāvaḥ | tasmān n(ā)bhāvād aya$_{\text{ṃ}}$ pratya⊙y$^{?}$o yo sya viṣayaḥ | ayañ ca tatra pramāṇa$_{\text{ṃ}}$ syāt* | abhāva ity apīty api samuccaye 'yañ ca doṣaḥ abhāvaśabden{o}a na bhāvo
5. abhāva iti bhāvapratiṣedha ucyate | tathā ca saty abhāvā⊙d bhavati bhāvapratiṣedhād bhavati bhāvān na bhavatīti sāmarthyād vākyārthaḥ syāt^{0} | nañ*samāso hi yenārthena sā
6. mānā*dhi*karaṇyena vaiyadhikaraṇyena vā saṃbadhyate tato rthāt tathaivottarapa$^{\vee}$<dā>rthan nivarttayati | yathā abhāvo 'brāhmaṇo bhāvo na bhavatī gatir abhāvena kṛta$_{\text{ṃ}}$ {bhām iti pratīti} <bhāvena <<na>> kṛtām iti> — ki→dhi; below l. 7+{5}6; below l. 7+(6), above insert.
7. {s} tathā 'bhāvād bhavati bhāvān na bhavatīty uktau hetur asya pratyasya niṣiddhaḥ syāt* | tato <(')>hevukatvam ukta$_{\text{ṃ}}$ | atha nañ^{0}samāsa uttarapadārthābhāvopalakṣite dravye varttate tato <(')>bhā — below l. 7; in l. 7

(D91a5; P108a4)

[64] Illegible unallocated *akṣara* below *{s}ta°* in l. 7.

88a

1. syāt tatra caitat pramāṇaṃ syāt* | na tāvad abhāvād bhavati | yasmān nābhāvaḥ kasyacit kāraṇaṃ sākṣāt paraṃparāyā vā kuto asamarthatvāt* | samarthas tarhi bhaviṣyati | bhāva eva tarhi syāt^{0} | sāmarthyarūpatvād abhā
2. vasya cākāro nte vakṣyamāṇo bhinnakramaḥ | kiñ cānyat tasyābhāvasyānapāyāt* tatkāryan nityaṃ bhavet^{0} | na ca sahakāryānnarodhān nityo pi kadācit karoti | anapekṣatvāt* | katham anapekṣo pekṣāyā
3. viśeṣalābharūpatvāt* | tasyāpi viśeṣo bhaviṣyati | ¦⊙¦ bhavatu abhāvas tu na syāt* kutas tallakṣaṇatvā{t*}d iti | pūrvvatyāgo rūpāntarasambandhaś ca bhāvasvabhāvo yadi tāv abhāve staḥ | bhāva
4. evāsau nābhāvaḥ | tasmān nābhāvād aya$_{m*}$ | pratyayo yo sya vi¦⊙¦ṣayaḥ | ayañ ca tatra pramāṇaṃ syāt* | abhāva ity apīty api samuccaye 'yañ ca doṣaḥ | abhāvaśabdena na bhāvo 'bhāva iti bhāvapratiṣe
5. dha ucyate | tathā ca saty abhāvād bhavati bhāvaprati(ṣ)edhād bhavati ⊙ bhāvān na bhavatīti sāmarthyād vākyārthaḥ syāt* | nañ^{0}samāso hi yenārthena sāmānādhikaraṇyena vaiyadhikaraṇyena vā sa$_{m}$badhyate
6. tato rthāt tathaivottarapadārthan nivarttayati | yathā abhāvo '⊙brāhmaṇo bhāvo na bhavatīti gatir abhāvena kṛtaṃ bhāvena kṛtam iti pratītis tathā 'bhāvād bhavati bhāvān na bhavatīty uktau hetur a
7. sya pratyasya niṣiddhaḥ syāt^{0} | tato 'hetukatvam ukta$_{m*}$ | atha nañ^{0}samāsa uttarapadārthābhāvop{ā}alakṣite dravye varttate tato bhāva eva kaścid abhāvaḥ | evaṃ tarhi nāmāntareṇa bhāva evoktaḥ syāt* | ta¦
8. to bhāvapratyaya evāyam iti katham abhāvaviṣayaḥ | anena śabdārtho pi nābhiprāyānugata iti darśita$_{m}$ bhavati | tasmān nāsyābhāvapratyayasya viṣayābhāvād anutpatter asti sambhavaḥ kiñ ca pratyakṣagṛ

(D91a5; P108a4)

88b[65]

1. h(ī)tagrahitvābhāvāt* svatantrasya darśanā{bhāva}nantar{ā}abhāvitvaṃ na syāt* | pratyakṣasāmarthy{o}ā<d u>tpattau satyāṃ tasyaiva darśanasyābhāve jñātavye sāmarthy{e}am abhyupaga{ma}tam iti tad eva pramāṇaṃ syāt^{0} nābhāvapratyayaḥ | nanu ca — above l. 1+1
2. pratyakṣaṃ {sa} <(n)ā>bhāvaviṣayaṃ na cāviṣaye pramāṇam ity āha | pratyakṣākārasya nīlāder nniyamaḥ sāmarthyan tenāparasyārthasya pratiṣedhāt* pratyakṣam eva pramāṇaṃ | na hy abhāvo nāma rūpavān(*) | yatas tadābhāsena jñā — above l. 1+••
3. nena grāhyatvāt* pratyakṣasyātadābhā{ta}satvād aviṣayaḥ syā⊙t* | api tu vyavaharttavyo vikalpena | yathā ca pratyakṣagṛhīte pratyakṣasāmarthyād vyavahriyamāṇe pratyakṣaṃ pramāṇaṃ tathā pratya¦
4. kṣākārasāmarthyād vyavahriyamāṇe 'bhāve pratyakṣaṃ pra¦⊙māṇan tadākāraniyamād iti | kutaḥ | ya ekajñānasaṃsarggibhāvākāro niyato yasya saṃsarggiṇaḥ pratikṣepasama¦
5. rthas tata ākārāntarasaṃsargge sati tadarthaprati{pra}kṣepa⊙syābhāvāt* tadākāraniyamād anyasya saṃsarggiṇaḥ pratikṣepaḥ | yataḥ pratyakṣam evābhāve pramāṇaṃ tasmād {e}a¦
6. yaṃ pratyayo niyatākāradarśanatva<(ba)>lotpanno 'svatantratvā¦⊙n na pramāṇaṃ yato nākṣāśrayo 'bhāvasyājanakatvād arthakāryatvāc ca pratyakṣasya pramāṇa{tvā}syāliṅgāśrayaś cābhāvasya liṅgā — below l. 8+••
7. bhāvāt(*) | ajanakatvāc cā{da}rthajanyatvāˇ<c cā>numānasya kim ucyate pratyakṣabalotpanno yaṃ vikalpo nāstīha ghaṭa iti yāvatā dṛśyānupalambhāl liṅgād eṣa pratyaya ity āha | pratyakṣam eva tat tathety ā — below l. 8+7
8. kāraniyamenotpannaṃ yena niyamena pratyakṣasyānantaram evedam upalabhe<ti> idam* nopalabhe{i}<ty u>pala-mbhavidhipratiṣedhavikalp(au) bhavataḥ | yathā nīladarśanān nīlam uidam upalabdhan na pītam u — below l. 8+8, below l. 8+••

(D92a1; P109a1)

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[65] Two unallocated *akṣara*s below °*syānantaram* in l. 8: •ya ccā? +7
Unallocated *akṣara* below °*dam* nopa*° in l. 8: ma? +6

89a[66]

1. palabdha(ṣ)iti | kim ato yat pratyakṣam evopalambhavidhi-
pratiṣedhavikalpau janayaty ataś ca dṛśyopalambhaniṣe-
dhaṃ kurvvatā pratyakṣeṇa sāmarth(y)āt* pūrvvoktādṛśyā-
bhāvo niścito nāsti ghaṭa{ḥ} ity asya pra
2. tyayasya viṣaya iti darśanam eva ghaṭābhāve pramāṇam
adṛṣṭānām api tu satvasambhavāt kim anena pratyakṣeṇa
kevala$_{m}$ pradeśaṃ gṛhnatā 'gṛhīto ghaṭo nirasto na veti
pratyakṣaniścitasyāpy abhāva
3. sya vyavahārasaṃśaye sati dṛśyānupalambhaḥ | pratyakṣa-
niści⊙to ghaṭābhāvaṃ vyavahārayati na svayam eva niścā-
payati | ata eva yady atra dṛśyo ghaṭo bhavet(*) ekajñāna-
saṃsarggitayā na ke¦
4. valaḥ pradeśo {bhave} dṛṣṭo bhaved iti darśanasaskāram a-
bhraṣṭa⊙m anuvarttayan* darśanasāmarthyagamyam abhā-
va$_{m*}$ vyavahārayati | yasmāc copalambhavidhipratiṣedha-
({{{)vikalpasyaiva prakrāntatvād vidhi
5. vikalpagrahaṇam anarthaka$_{m}$ syāt* | prati}}}samartha$_{m}$ pra-
tyakṣan tasmā⊙{vu}t tāv upalabdhānupalabdhavastuvidhi-
pratiṣedhavikalpau na pramāṇaṃ | yathā vi{dhi}kalpa
upalambha{ni}<niśca>y{aśc}ānusāritvān na svatantra$_{m*}$ below l. 8+5
6. pramāṇan tathā nāsti ghaṭa iti pratiṣedhavikalpo pi pra-
tya¦⊙kṣāyattadṛśyopalambhābhāvaniścayānusaraṇān nābhā-
ve svatantra$_{m}$ pramāṇam iti darśayitum ubhayam upanya-
sta$_{m*}$ | itarathā pratiṣe
7. dhavikalpasyaiva prakrāntatvād vidhivikalpagrahaṇam ana-
rthaka$_{m}$ syāt^{0} | tad eva$_{m}$ dṛśyeṣu vastuṣu (s)vaviśiṣṭajñānād
abhāvapratītir uktā 'dṛśyeṣu katham abhāvapratītir ity āha |
adṛśye anupalambhād a
8. bhāvaniścayāyogāt sthitiḥ sadvyavahāraḥ | anyatrādṛśyā-
nupalabdhau pratiṣidyate | katham iva niścayāyogo yathā-
nyasantāneṣu mānaso 'nubhūtavikalpo rāgādiś cādṛśyatvāl
liṅgarahi¦

(D92b2; P109b4)

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[66] One illegible unallocated *akṣara* above °*ktādṛśyā*° in l. 1.
Unallocated note above *janayaty ataś ca* in l. 1: ••••••ti?

89b[67]

1. to na niścīyate | yasmāc cāniścayāphalā tasmān na sama(rth)ā vipakṣād dhetor vyāvṛttisādhanāya | kā tarhi samarthā hetau | ādyā dṛśyānupalabdhir adhikṛtā | kuto niścitenaiva trirūpeṇa sādhyasya sā
2. dhanāt(*) niścayasādhanī c̲[?]ādyā | atha katham iya$_{ṃ}$ dṛśyānupa{bdhi}labdhiḥ prayoktavyā tasyā ātmanaḥ prayogeṣ(u) svarūpa$_{ṃ}$ pratiṣedhadvāreṇa prayujyaṃte | atha bādhanarūpaṃ vā vidhidvāreṇa yadā prayujyate |
3. katham arthāntarasyānyad bādhakaṃ | virodhāt tayoḥ | kuto viro⊙dhaḥ | avikalakāraṇasya bhāve saty anyabhāvāt punar abhāvataḥ | yaḥ san yasmin sati niravarttate tayoḥ śītoṣṇayor iva vi
4. rodhaḥ | etad vivṛṇvāṃn āha | yeyam abhāvābhāvavyavahārani⊙ścayahetur vipakṣā{(rth)a}<d dhetu>vyatirekasādhanī yadā (s)vayam abhāva$_{ṃ}$ sādhayitu$_{ṃ}$ prayujyate | tadā svarūpeṇa vā prasajyate svabhānu — below l. 8+4[?]
5. palabdhivyāpakānupalabdhikāraṇānupalabdhiṣ(v) anupalabdhi¦⊙r iti svabhāvādīnām anupalabdhirūpam eva prayujyate yadi vā pratiṣedhyasya śītasparśāde̲r[?] bādhakava{kṣā}<hnyā>dirūpeˇ<(no)>panyāse — below l. 8, below l. 8
6. na s{au}ovānupalabdhiḥ pratiṣedhasya prayujyate | nātra śītaspa⊙rśo 'gner iti svabhāvaviruddhopabdhir evamādi codāhṛta$_{ṃ}$ prapañcitañ ca pūrvvam eva | arthabādhananimitta$_{ṃ}$ virodhabhedaṃ da(rś)a
7. yitum āha | sa virodhaḥ | kathaṃ yenārtho 'rthaṃ bādhate | avikalāni {rā}karaṇāni yasya tasya prabandhena bhavato 'nyasya sannidhāne 'bhāvāt tayor nnivarttyanivarttakayor ekadeśasthānaviro¦
8. dho gamyate śītoṣṇasparśayor iva | ayañ ca virodho vyākhyātaḥ | prapañcena tathā 'paro virovo<dho> 'nyonyabhedena rūpaniścayād bhavati | yathā dhruvabhāvasya parihāreṇa vināśa — below l. 8

(D93a3; P110a7)

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[67] Unallocated *akṣara* below *bhavati* in l. 8: •i +6[?]

90a[68]

1. iti tayor virodhaḥ | etad evāha | anyonyasya parihāreṇa sthitarūpatayaikātmatvavirodhaḥ {{{ka{thaṃ yenā}rtho 'rthaṃ bādhate | avikalānirākaraṇāni yasya tasya prabandhena bhavate 'nyasya sannidhā
2. ne '{bhāvā}t ta}}} | tathā ca sati nānena sahānavasthānavirodhaḥ saṃgṛhyate rūpadvayādhiṣṭhānatvāt* | sahānavasthānasyāsya caikamātrābhāvaphalatvād iti bhedenopanyāsaḥ | nityatvānityatvayor iva
3. | pramāṇena bā{dba}dhaṃn{*}?ād bādhyasyārthasya bādhakapramāṇaniba⊙ndhanena liṅgena virodhaḥ | sāpekṣadhruvabhāvayor iva | etad eva darśayann āha | pramāṇam (v)ā yadi kasyacin tatve bādhaka$_{ṃ}$ bhava
4. ti talliṅgenāpi bādhyasya virodhaḥ | yathā apekṣāyā sa⊙ha dhruvabhāvitvasya virodhaḥ pramāṇaṃ | punar vvināsakāraṇam astīti bruvatotpattimanto na vināśaniyatā abhyupaganta¦
5. vyā iti sādhyaṃ vināśabhāve hetvantarāpekṣatvenopaga⊙tatvāt* | anvayaṃ darśayati | ye yasya bhāvārtha$_{ṃ}$ svahetor aˇ<nya>t kāraṇam apekṣante te tatra niyatā na bhavantīti | yathā rāge vā — below l. 8+5
6. sāmsi sāpe*kṣ*atvāˆn <na tatra> niyatāni tad atra sāpekṣatva{ni}m ani⊙yamena dhruvabhāvitvaviruddhena vyāptaṃ sat tena virudhyate | vyabhicāram āha | vināśahetūnām api tatrāpekṣake bhāve ni — tva→kṣa, below l. 8+6
7. yatatvāˆ<n na> sāpekṣatvenādhruvabhāvitvadoṣaḥ | naivaṃ | kuto svahetūnāṃ sākalyaniyatam a*pr*atibandho niyato yas tasyābhāvāt* | katham abhāvo yasmān na tasmin vastuni bhavati svakāraṇasāmagrīpra — below l. 8+7; ta→pra
8. tibaddhair anye<r a>pi ta•• padārthonmukhair vvināśādhāyibhir bhavit{i}avya$_{m*}$ | hetum āha | tasmin vastuni vi{śā}nāśakānām anāya*tt*{e}atvāt | atha vināsaśyāyatatvadharmmāṇo vināśakā na kāraṇā — in l. 8; te→tt{e}a

(D93b4; P111a2)

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[68] Unallocated note below *padārtho*° in l. 8: •ita +6
Unallocated *akṣara* below °*śādhāyi*° in l. 8: na?

90b[69]

1. ntarādhīnās taddharmmatāyāṃ tata evātmāyattaˇ<••>d vinā́śakāraṇākṣaṇikatvaṃ padārthasyeṣṭaṃ syāt* | tathā hi ya{śca}<••>sau vināśahetuḥ kāraṇāntarasāpekṣaḥ syātadā pratibandhavaikalyasambhavād aniyata — below l. 8+1 / above l. 1
2. eva | tanmātrāpekṣas tu tata eva niṣpannād arthād dvitīye kṣaṇe vināśahetur nniṣpedyeta | tṛtīye ca kṣaṇe bhāvas tata eva nivartteta | nanv evam api kṣaṇadvayāvasthāyitvaṃ syān na kṣaṇikatvaṃ* | •••• ¦
3. lpaṃ kālopalakṣaṇaṃ gra{hyaṇa}grahaṇaṃ māsavarṣaka-(lpā)vasthāyi⊙tvaṃ* bhāvānirākṛtaṃ bhavati | atha vā vināśayitavyahetubhya eva vināśaka utpadyate tato dvitīya eva kṣaṇe padārthaṃ
4. vināśayed iti kṣaṇikatvam eva | vināśamātrāt paścā⊙d utpatsyante vināśakāḥ | tat(*){ḥ} kutaḥ kṣaṇikatvaṃ ucyate padārthatatvasya viśeṣābhāvāt* | pūrvvam abhūtasya paścād asya ¦
5. bhāva{ḥ}prasaṅgād ānantarye sati kṣaṇikatvaṃ* | yadā tu bhā⊙vajananasāmagryā vināśahetus tadā sa tatvaṃ sāmagrīsvabhā{u}va ucyate | uttaraś ca prabandhas ta*tr*aiva yojanīyaḥ syād eta — •ai→trai
6. d evam api kṣaṇidvayāvasthāpitvaṃ kṣaṇamātrāvasthāne pi ⊙ sahetuko vināśo 'nabhipretaḥ praśakto | naivaṃ yasmād evaṃ bhavato 'niṣṭam uktaṃ* | anyac ca svapakṣa ucyate | sa cetyādi
7. | yadā ghaṭā{(d) e}<d e>va vināśakas tadā sa iti ghaṭo yadā tu taddhetor utpadyate tadā ghaṭahetur anityatāhetor nniyā*m*akasvabhāva iṣṭaḥ sa ˇ<na> ghaṭo 'nityasvabhāvas taddhetur ani<(tya)>svabhāvaja¦ — below l. 8+7 / ya→ma, below l. 8+7 / below l. 8+7
8. nano vā kin neṣyate | ghaṭasya taddhetor vvā svāvena {sa •i}<hi sa vi>nāśako hetur ghaṭanāśaniyataśaktir u{dayati}-<pādi> | tathā ca ghaṭa ātmanā<śan⁰>{sa} nni{ccha}yacchann eva svarūpeṇeva nivṛttidharmmā hetu — below l. 8+8 / below l. 8+8?, below l. 8+8

(D94a5; P111b4)

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[69] Unallocated note below *ghaṭasya* in l. 8: de? +(7)

––– Missing: ff. 91–100 –––

––– Missing: ff. 91–100 –––

101a[70]

1. d ubhayor nityānityayor ddharmmatve pi nānaikāntikatvadoṣaḥ | tathā hi yadā nityatva$_{ṃ}$ sādhyaṃ tadā nityā ākāśādayaḥ sapakṣāḥ pakṣasapakṣānyataratva$_{ṃ}$ ca tadā na vipakṣe varttate | evam anityatve sā(dh)ye ¦
2. | syād etad ubhayatrāpi | ya eva {sa} śabdaḥ pakṣabhūtaḥ | sa eva nityānityatayā sandigdhaḥ tatra ca varttamānaḥ pakṣasapakṣānyataratva$_{ṃ}$ vyabhicāri śaṅkyetety ā˘<••••>ha | na hi pakṣa eva hetor vyabhicāraviṣayaḥ | (s)a above l. 1+2
3. hi sandigdhaḥ sādhyate | tadā na vipakṣa{tvā}tayā niścitaḥ {{{ta⊙tra na varttata e{va}}}} yas tu vipakṣo niścitaḥ[?] tatra na varttata eva˘ | tena nāsau vyabhicāraviṣayaḥ | itaras•asya kīdṛśo vipakṣo '
4. bhipret*aḥ* ki$_{ṃ}$ vāstavaḥ | sādhyābhāvaḥ | āhosvit* puruṣaka¦⊙lpitaḥ | yadi vāstavaḥ | puruṣecchayā pakṣīkṛto pi vastusthityāṃ sādhyābhāvayuktaḥ vipakṣo vyabhicāraviṣaya{ḥ} eva | tat kim ā tā→taḥ
5. ha | na pakṣa eva vyabhicāraviṣaya iti | atha tu puruṣecchāka⊙lpita eva pakṣasapakṣābhyāṃ vyatirikto vipakṣaḥ | tadā na hetor avyabhicāro vāstavaḥ syāt* | na cānumāna$_{ṃ}$ pramāṇa$_{ṃ*}$ syād i
6. yaitart sarvva$_{ṃ}$ prasaṃ{ñji}<gi>ta$_{ṃ*}$ param iṣṭaṃ vipakṣaṃ pṛcchati ka$_{ṃ}$ punar bh{ā}a¦⊙vā(n) iti | itaraṃ sādhyābhāva{ḥ}m ity āha | vāstavam eva sādhyābhāvaṃ gṛhītvāhaṃ katham idānīṃ vastusthityā sādhyaviparyayād vyāvṛtta¦ below l. 8+6
7. tvāt(*) | avipakṣavṛttir ekarāśiniyata ubhayadharmmaḥ syāt(*) | yasmān na •i pakṣavipakṣayoḥ pravibhāgam apekṣate hetor avyabhicāraḥ | yena vipakṣāˆ<••>vṛtter avyabhicāro vastutaś cobhayaḥ below l. 8+7
8. dharmmaḥ syāt* | katham anapekṣo vāstavatvāt(*) | pakṣo hi puruṣecchākṛtas tadapekṣatvāt* | vipakṣo pi vipakṣāpekṣayā ca sādhyāvyabhicāraḥ kalpyamānaḥ puru(ṣ)ecchākṛtaḥ syāt* | na vāstavo

(D108a2; P127a1)

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[70] Unallocated note below *sādhyā*° in l. 8: cā•••i•••••• (maybe to be read with the insertion mark in l. 3).

101b[71]

1. yadaiva vyabhicāraviṣayaṃ na pakṣīkuryāt^{0} | tadaiva vyabhicāraḥ | vāstavo pi tarhi kathaṃ yasmān na vyavasth{ā}ayā pakṣa$_{ṃ}$ pṛthag vyavasthāpya sapakṣa$_{ṃ}$ vipakṣa$_{ṃ}$ ca punaḥ {sa}pakṣavarjite viṣaye viṣaye vyā
2. ptir upadarśyate pakṣavarjita*ḥ* kṛtako 'nitya iti | kathaṃ tarhi vastubalāˇ<••>yātā vyāptiḥ | puruṣakṛta$_{ṃ}$ pakṣavipakṣavibhāgam anapekṣāmāṇā pramāṇair ūpadarśyate | kīdṛśī sā sarvva$_{ṃ*}$ kṛ — $_{ṃ}$→ḥ; above l. 1+2
3. taka$_{ṃ}$ pakṣo nyo vā sarvvaśabdo niyamārthaḥ | kṛtakam a⊙nityam eveti īdṛśī pramāṇair upadarśyate | kasmād evam ity āh{ā}a | tatheti kṛtaka{tva}mātrasyānityatvasiddhau satyā$_{ṃ*}$
4. kṛtakatvākhyo dharmmo gamakaḥ syān nānyatheti | na pa¦⊙kṣād anyatra vyāptisiddhau gamako yasmād yam eva sādhayitum icchati sa pakṣaḥ | s$\underline{?}$a caiva$_{ṃ}$ svecchayā pakṣa$_{ṃ}$ kurvvan* hetor avya
5. bhicāra{ḥ}pratipattyartha$_{ṃ}$ sarvvavyabhicāraviṣayaṃ pakṣīku¦⊙ryāt^{0} | kutaḥ puruṣapravṛtter icchālakṣaṇāyā 'vastuparatantratvāt^{0} | na hi yathāvas$\underline{tv}^{?}$ icchā puruṣāṇā$_{ṃ}$ | yena ca pa¦
6. rītam apy a<(rtham) a>nyathā *s*ādhayitu$_{ṃ}$ necchet* | tādṛśāc ca pakṣā⊙t* | anyatra sādhyena vyāpto dharmma īdṛśo naikāntiko na gamakaḥ | nanu ca yatra sādhyadharmmaḥ pratyakṣe{nā}<ṇā>numānena vā — below l. 8+$\underline{6}^{?}$, ś→s; below l. 8+6
7. bādhitaḥ sa vyabhicāraviṣayaḥ | sa ca pakṣābhāso na pakṣaḥ | tat kathaṃ vyabhicāraviṣayaḥ | pakṣo yenāyam atiprasaṅga ity āha | na cānumānaviṣayasya pratyakṣabādhāsti | trairūpyavato
8. liṅgasya viṣayo 'numānaviṣayaḥ pakṣavipakṣapratibhāgāpekṣe vāvyabhicāre trairūpyavān evāyaṃ hetur yaḥ | puruṣecchayā vyabhicāraviṣayeṣu pakṣīkṛteṣu parihṛtavyabhicā

(D108b4; P127b5)

[71] Unallocated *akṣara* below *pakṣīkṛteṣu* in l. 8: di +(4)

102a[72]

1. raḥ | katham abādhā pramāṇasyānyena bādhane <'>pramāṇya- above l. 1
   prasaṅgān nanu yasya bādhāsti tad apramāṇam eva yat tu na
   bādhita$_{m}$ tat pramāṇam astv ity āha | uktam atra dvitīye pari-
   cchede | ki$_{m}$m ukta$_{m}$ pramāṇalakṣaṇena yukte | ekasmin(*)
   bādhāyāḥ
2. sambhave tallakṣaṇaṃ saṃki{ti}tavyabhicāra$_{m*}$ asatyām api
   bādhāyā{ḥ}m anāśvāsatvād duṣita$_{m}$ syāt tasmād aprāmā-
   ṇyaprasaṅgaḥ | syād etad abādhitaviṣayatva$_{m}$ nāmāpara$_{m}$ trai-
   rūpyāl lakṣaṇam iṣṭaṃ tad yasya viṣayo bādhyate | tan
   nānumāna
3. lakṣaṇayukta$_{m}$ {{{tato na pramāṇena vyāptam avyāpta$_{m*}$}}}
   ˇ<tat^{0} kuto> lakṣaṇayuktasya bādhe⊙ty āha | abādhana- below l. 8+(3)
   syāpi lakṣaṇatve tasya liṅgasyāśaky{e}aniścayalakṣaṇatā
   syān (n)a hy evaṃ śakyaṃ niścettu$_{m}$ nāsya bādhakaṃ
   sambhavatīti bādhābhā
4. vaniścaye vā kut*ścit* pramāṇāt* | tata eva sādhyasiddhir iti
   vyartho ⊙ hetuḥ syāt* | aniścitalakṣaṇatve ca gamakatva$_{m}$
   na syād iti na kiñcit* kasyacit sādhanam astīti | yasya
   sādhanasyārthe 'vyabhicāraś cintya
5. te | yasmāt pakṣād anyatra vyāptisādhane na gamako 'nena
   nyāyena ta¦⊙smād vastuto yad ye{ṣaṃ}<na> ˇ<pramāṇe- below l. 8+•,
   nā••••••••> vyāpta$_{m}$ {{{yathāsādhye}}} ca tad eva tasya gama- below l. 8
   ka{tva$_{m*}$}<m a>gamaka{tva}ñ ca | tato na vastudharmmo below l. 8+5
   ˇ<vā(stava)>vyabhicāraḥ puruṣecchayā vyavatiṣṭhate below l. 8
6. | sarvvasyāgamakatvaprasaṅgāt* | evam asmākaṃ{$_{m}$} kiñcit* |
   agamakatva$_{m}$ ⊙ ca | ye tu pakṣavipakṣapravibhāgavyāptivā-
   dinaḥ teṣāṃ yathā vyabhicāraviṣaya$_{m}$ pakṣīkaroti | tadā na
   vyabhicāraḥ | yadā tu na pakṣīkaro
7. ti | tadā tena sādhanena ˆ<•••••• > vyabhicāraḥ sādhyasyeti below l. 8
   vastuto bruvatāṃ s(u)vyavadātam iti upahāsa | evam ubhaya-
   dharmmam anaikāntika$_{m}$ | upapādyābhāvadharmma$_{m}$ viru-
   ddhaṃ vaktum āha | abhāvadharmma$_{m}$ tu {da}{va}<(vada)>- below l. 8
   to sya viruddho hetu

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[72] Unallocated *akṣara* below *bhāvamātravyāpino* in l. 8: ddhe[?] or ddhi[?]

8. ḥ syāt kīdṛśaṃ vyavaccheda$_{m*}$ | nanu ca vyavaccheda ubhayasādhāraṇo py astīty āha | bhāvamātravyāpino vastutvādeḥ | īdṛśasya hi vyavacchedo 'bhāvaniyatas tasya vyavacchedasya bhāve kvacid bhāvād abhāve ca sarvvatra bhāvā

(D109a6; P128a8)

102b[73]

1. d viruddhatva$_{m*}$ tasmād ayaṃ triprakāro pi bhāvābhāvo pi bhāvābhāvobhayasamba(ndh)ī sattāyāḥ sādhane na het(u)-lakṣaṇayukto na ca triprakārād dharmmād anyā gatiḥ | anya<ḥ> prakāro sti yatas tasmān na sattā sādhyate sādha- in l. 1
natve katham a
2. doṣaḥ | tad iti sattāmātravyāpini kṣaṇikatvādau vastudha-rmme sādhye sādhanatve punar asyāḥ sattāyā{ḥ} sāmā-nyena rūpeṇa nāsiddhidharmmiṇi siddhasattāke tena ca vastumātravyāpinā sādhyadharmmeṇa yadi vyāpti
3. r asya sattāmātrasya pramāṇena kathaˇ<•(i)>n niścīyet{e}a | below l. 8
tadā virodho na ⊙ syāt* | yady api viparyayavyāptisiddhāv eva virodhas tadasiddhau na virodhaḥ | tathāpy asi(ddh)ā-yāṃ vyāp*tau virodhaḥ śa(ṃ)kyate na siddhāyām ato
4. vyāptisiddhāv {e}avirodhaḥ | sandigdhavipakṣavyāvṛttikas tu vyāptyasi⊙ddhimātranibandhanaḥ | tatsiddhau nivarttata evety avyabhicāro yatas tasmāt satve sādhane nāsiddha-viruddhā{na}naikāntika(pra)saṅgo sti yathā
5. sādhye | eva$_{ṃ}$ prasaṅgāgata$_{m*}$ parisamāpapya pra{saṅga}-kṛtam upasa$_{ṃ}$ha¦⊙rttum āha | eṣa dvividho hetuḥ | sa eva ca svavyāpakasya viparyaye sādhye viruddho nāparaḥ | kaścit (pr)a(ˇ)<ti>bandhapūrvvaka$_{ṃ}$ hi gamakatva$_{m*}$ | tac ca hetuvi above l. 1+5
6. ruddhayor aviśiṣṭam ato yādṛśapratibandho hetus tādṛśa eva viruddha ⊙ ity eva$_{ṃ}$ darśayann ācāryaś caturaˇ pakṣadha-rmmān āha | te ca pūrvv{o}aˇ<m evo>dāhṛtāḥ | bhedasya ca above l. 1+6
prāṇādiˇ<••>tvasya sāmānyasya ca prameyatvasya saty apy below l. 8
a
7. naikāntikatvenaikāntikatāṃ gamakatva(ṃ) bruvāṇaṃ pra-tivādina$_{ṃ}$ prativahan ācāryo dvāv āha | tac cānaikāntika-tva$_{m*}$ | hetvābhāseṣu vyākhyāyamāne(ṣ)v avasaraprāpta$_{ṃ}$ vakṣyāmo vyāvṛtter vvipakṣavyavacchedasya prāsadhā¦

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[73] Two or three illegible unallocated *akṣara*s at the top of the folio, aligned with *sādhyate* in l. 1.
One unallocated *akṣara* below *vidheyo* in l. 8: ca$^{?}$ or da$^{?}$ +(7)
Two illegible unallocated *akṣara*s below °*yatīti* in l. 8 (maybe to be read after *catura* in l. 6).

8. nyasādhanārtha$_{ṃ}$ hetu{vya}r vipakṣavyāvṛttim eva gamayan^{0} sādhya$_{ṃ}$ gamayati | na punaḥ {va} sādhya$_{ṃ}$ vidheyo nyan nivarttayatīti darśayatitu$_{ṃ}$ trīn pakṣadharmmān* katham ity āha | tathā hīti anvaya eva mukham upāyas tena {na}{rga}

(D110a2; P129a5)

103a

1. na hetur gamako 'nityatvād dhetoḥ | a*pra*yatnānantarīyaka- a?→pra
   tvasyāpratipatteḥ | tad dhy anityatvam aprayatnānantarīya-
   ketve sādhye vidyudādau dṛṣṭam evānvayamukhena ced
   dhetur ggamako 'nityam api gamayet[0] | mā bhū
2. d ato 'nityatvāt pratipattiḥ sādhyasya yasmāt samāhāyo nva-
   yo gamakaḥ | kevalaś cātrānvayo vyatirekaśūnyatayety
   āśaṅkyodāharaṇāntaram upanyastaṃ | iha tarhi sādhyaprati-
   pattiḥ syāt[0] | asparśatvān nitya
3. śabda iti | asparśatvasya hy anvayo vya{ti}rekasahāyaḥ | ani-
   tye⊙bhyo hi ghaṭādibhyo sparśatva$_{m*}$ vyāvṛttaṃ na punar
   yathānityatvaṃ syād etad atrāpy anvayasyāprādhānyaṃ
   sapakṣaikadeśavṛ{tte}rar hetos tato ¦
4. nāsti pratipattir ityāśaṅkyodāharaṇāntaram upanyastam
   iha ¦ ⊙ tarhi ca balavān aˇ<na>nvayaḥ sarvvasapakṣavyāpi- below l. 8+4
   tvāt* | durbbalas tu vyatirekaḥ | vipakṣe kvacid eva vyatire-
   kasya darśanāt[0] | prayatnānanta¦
5. rīyakatve hi sādhye {hi} anityatva$_{m}$ sapakṣe sarvvatrāsti vi-
   pakṣai⊙kadeśāc cākāśāder vyāvarttate | syād etan na bhavaty
   atrāpi prati(p)attir yataḥ sarvvasmād vipakṣād vyāvṛttir
   nāsti | yadi sarvvasmād vyāvṛ¦
6. (tt)o hetuḥ | evaṃ tarhi yaḥ kaścit* kṛtakaḥ | so anitya eva | na
   ⊙ nitya ity anena vākyena yādṛśo rtho bhidh{e}<ī>yate vi- above l. 6
   pakṣād vyāvṛttas tādṛśa eva sādhyapratipattiḥ kāle dharmmi-
   ṇi niścito varttamāno
7. hetur iṣṭaḥ syāt tathā ca sati vipakṣavyavacchedena he-
   tuˇ<nā> gamaketeṣṭā syāt* | anyatheti vipakṣavyavacchedā- below l. 8+7
   bhāve sarvvasmād vipakṣād vyāvṛtter ddarśayitum aśakya-
   tvāt[0] kāraṇāt[0] | tathā hi sādhyapratipādana¦
8. kāle sarvvasmāt* vipakṣād vyāvṛtto niścito gamaka iṣyate |
   na ca śabdapradeśādau dharmmiṇi nityānagnivyavacchedam
   akurvvan(*) sarvvasmād vipakṣād vyāvarttamāno niścito
   bhavati | sa eva hi śabdapradeśādir vvipa¦

(D110b4; P130a2)

103b

1. kṣatayā sandihyate tatra sandihyamānavipakṣabhāve dharmmiṇi cattamāno hetur vvipakṣavṛttiḥ śa(ṅky)ate | tasmāt sarvvasmād eva vipakṣāt* | vyāvṛtte hetur evaṃ darśitaḥ syāt* dṛṣṭaś ca pratipat* yadi vipakṣavyavacche¦
2. dam eva (ku)rvvan* sādhyaṃ gamayet^{0} | nanu ca yathā nityatvayathāvyavacchede tad vyavacchedar(ū)pasyānityatvasya gatis tadvad anityatve pratipādite sāmarthyānityatvasyāgatiḥ | satyaṃ kevalasyām avasthāyāṃ vidhi¦
3. r anityatvasya pratipatavyaḥ | tadā sāmarthyagamyo vipakṣavya⊙vacchedo na pratīyate | apratīyamāne ca tasmin he*tu*ḥ sandihyamāna{vyāvṛ}vipakṣavyāvṛttiḥ śabdapradeśādāv eva dharmmiṇi kathaṃ — ā→tu
4. niyatam anityatvād upasaṃharet* | tasmād evam anityatva<niya••>m upasaṃ⊙harttu$_{ṃ}$ śakyaṃ yady avipakṣavṛtta eva hetur avasito bhavet^{0} | vipakṣa{tvā}vyavacchedam eva ca sādhyadharmmiṇi kurvvan yatrāyaṃ *ta*tra na vipakṣaga — below l. 8+•• — tra→ta
5. ndho stīty avipakṣavṛttir nniścito bhavati | tato vidhisāmarthyā⊙t^{0} | vipakṣavyavacchede karttavye vidhipratipattir eva na syād dheto*r* aniścitatvāt^{0} | vyavacchedam eva tu pratipādayann anapahatasa — na→ra
6. rvvavipakṣavyāvṛttiniścayo hetuḥ | tasmād asyānvayasya na bhāva⊙mātreṇa sādhyagatir bhavati | a$^{?}$nityatvād aprayatnānantarī(y)akatvasyāgateḥ | nāpi sāmyenāsparśatvān nityatvasyāpratipatteḥ ¦
7. nāpi prādhānye nānityatvāt* | prayatnānantarīyakatvasyāgateḥ | tathānvayasyāprādhānye py avyāpakatvena vyatirekasya vyāptāv asti gatiḥ | ya(th)ety udāharaṇaṃ darśayati | iha hi prayatnānaryakatvasya ¦
8. sapakṣaikadeśe vṛttir vyatirekas tv asya vipakṣaṃ vyāpnotīti gamakatva$_{ṃ}$ dṛṣṭaṃ ‖ yataś cānvaya{tya$^{?}$}syāprādhānye pi vipakṣavyāpini ca vyatireke hetur gamakas (th)asmād evam iti | ittham eva$_{ṃ}$ jñāto hetur bha¦

(D111a6; P130b6)

104a[74]

1. vati kathaṃ jñāto yat prayatnānantarīyakaṃ {tva} tad anityam eveti sarvvasmad vipakṣād vyāvṛttiḥ | sapakṣe niya-
{masyā}<••••> evañ ca hetur bhavan nityatvavyavacchedenaiva hetunā gamako bhavaty anityatvasya na punar vidhim{i}ukhena | above l. 1
2. yadi nāma samastavipakṣavyāvṛtyo niścito hetur gamakas tathāpi kathaṃ nityatvavyavacchedamukhena gamaka ity āha | (a)sya vākyasya sāmarthyaṃ saṃgatārthatva$_{ṃ}$ yat tasya vyatirekagatau satyāṃ parisamāpteḥ | asya hi
3. vākyārthaḥ sarvvasmād vyāvṛ*tto he{e}*tuḥ | sa ca vyatirekagatau satyāṃ ⊙ saṅgataḥ {|} samāpto bhavati | sa cedṛś{y}o vyatirekaḥ śabde nityatvavyavacchede sati gamyate prayogāntare tu pradeśādiṣu anagnivya ttau he→ tto he{e}
4. vacchede sati | tasmāc chabde pradeśe {sa} ca nityā<na>gnivyavaccheda$_{ṃ}$ kurvva⊙n* hetuḥ | sakalavipakṣavyatirekavān* jñāyate | tathā ca gamako nānyathā vidhau gamayitavye sa$_{ṃ}$ketavipakṣabhāve sādhya¦ above l. 4
5. dharmmiṇi vipakṣavṛttiḥ śaṃkyāmān*ḥ sakalavipakṣavyāvṛtto ⊙ na niścitaḥ syāt* | itaraṃ pratibattum āha | na ce teṣāṃ nityatvādīnāṃ bhedamātra$_{ṃ}$ tasmiṁc chabdapradeśādau dharmmiṇi gamyate | te
6. na bhedamātreṇa pratipattuḥ prayojanābhāvāt* ki$_{\underline{ṃ}}$? (tv a)nityatvā⊙disāmānyam evāpratipa{tti}kṣa$_{ṃ}$ vipakṣavyavacchinna$_{ṃ}$ gamyate | ayam abhiprāyo vidhau <(pra)>tipādite sāmarthyād vyavacchedo duḥkaraḥ below l. 7
7. | tasmād vidhivyavacchedau yugapad eva karttavyau vyavacchedamātreṇa {te} na kiñcid api prayojanam astīti darśayatīdam eve{hi}ha nānyad iti | yady avaśyam iti | yadi hi tat sāmānya$_{ṃ}$ pratipakṣavyavacchinnaṃ gamyate ¦

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[74] Unallocated *akṣara* below *kṛte* in l. 8: •(i)
Possibly three *akṣara*s below °*vati* in l. 8 (maybe to correct the mistaken *na ce teṣāṃ* in l. 5).
Possibly one *akṣara* below *sāmānyasya* in l. 8 and one *akṣara* below *sāmānyena* in l. 8.
Two *akṣara*s above *yat prayatnā*° in l. 1: •o he$_{\underline{?}}$ (maybe for the problematically transformed *ttau he* in l. 3).

8. 'bhipretam eva na syād avasita$_{m*}$ | tasyaivānityatvādeḥ sāmānyasya sandigdhatvāt* | anyavyavacchede ca kṛte niyamavati tadvyavacchedarūpasyetarasya pratipatteḥ | kim apareṇa sāmānyena niścite

(D112a2; P131b3)

104b

1. na karttavyam iti darśayitum āha | yady avaśyam ete vahnyādayaḥ | anyena vahnivyatirekeṇa yaḥ saṃsarggaḥ | tadrahitā eva pratipādayitavyāḥ | sa eva tarhy eṣām agnivyatirekeṇāsaṃsarggaḥ pratipādyo stu | nanu
2. cāgnivyavacchede pratipādite agnir apratipādita eva syād ity āha | tāvatā itaravyavacchedena pratipāditena kāryasyābhipretaviṣayasyāniścayasya parisamāpteḥ | niṣpatter vvahninicaya iha
3. karttavyaḥ | agneś ca vyavacchedo nagni(ˇ)<r ana(gni)>vya- above l. 1+3
vacchedo gnir iti | ana⊙gnivyavacchede vasite gnir evāvasito bhavati | gatyantarasyābhāvāt(*) | tat kim ucyate | na teṣāṃ vahnādīnām anagnivyavaccheda¦
4. mātra$_{ṃ}$ gantavyam iti yady eva$_{ṃ}$ kas tarhy āvayor vviśeṣaḥ | tvayāpi ⊙ hi sa eva vahnir gamayitavya<ḥ> | anagnivya- in l. 4
vacchedanāmā | mayāpi sa eveti | tvayā vahniṃ vidhāya tatsāmarthyāt* pratipatyanta
5. reṇānāgnivyavaccheda<(ḥ)> karttavyaḥ | mayā tv anagni- in l. 5
vyavacchedarū⊙pa evaikayā pravṛttyā vahnir gamayitavyo na hi vipakṣābhāvaḥ | sādhyād anya iti mahān viśeṣaḥ | kevalan tu tvayāpi vi
6. pakṣavyavacchedo vaśyakarttavyaḥ | tāvatedam ucyate sa evānya⊙vyavacchedo gamyo stv iti | yathā tu bhavato darśana$_{ṃ}$ tathānyavyavaccheda eva {na}<na> sa ś*a*k*y*aḥ right margin +6, ka→kya
karttu$_{ṃ}$ tathā hi yāvān nānyavyavaccheda ˇ<s tāvān(*) sa eva bottom f. +6
vi••(r)••y••••••• y(ā)vāc ca na v•dh•s tāvān nānyavyavacchedas tasmād etāva(d u)cyate ya(di) tvayā 'nya(vyava)cchedo 'vaśyakar(tta)vyas tat••••••••••••p(r)a••••••(nt•)ri••••••ti• (|) •••••v•••••e••••••••••¶ (kim) a•ye••••••t•nā<<••>>(dbh)āva••- below insert.
<<ṇa>>m eva •i ta(t) sāmānya$_{ṃ}$ sāma(gr)•madhyabhāvaṃ below insert.
s(th)ita •• •• •eva •ātam iti na tena (k)i(ñc)id•t(i) •••••ya••••-
••••>
7. sādhanenāvaśyakarttavyena darśayati tad eva$_{ṃ}$ navapakṣadharmmanirddeśaprayojanakathanaprasaṅgena trividho gamaka uktaḥ | svabhāvakāryam uktam anuapalabdhiś ca | etebhyo vyatirikta$_{ṃ}$ gamaka$_{ṃ}$ paśya

8. <n^{0}> para āha yas tarhīti kāryotpādaḥ sa kathaṃ svabhāva- left margin
kāryānupalambh{o}eṣu triṣv antararbhavati trividhāhetunimittaṃ kāryotpādānumānan na bhavatīti yāvat^{0} | yaḥ kāryotpādo numīyate samarthe

(D112b4; P132a7)

105a[75]

1. neti yāvadbhyo yadeśebhyas tat* kāryam utpadyamānaṃ dṛṣṭaṃ teṣāṃ yogyadeśasthānāṃ sāmagrī samartho hetur iha na {ntya} tv antyāvasthāprāptā kāraṇasāmagrī tatra liṅgānusaraṇāt* prāg eva kāryasya pratyakṣatvād apratyakṣatve
2. vā kāryasyāntyāvasthāniścayāyogāt* | ayaṃ kāryotpādaḥ | svabhāvo hetor vvarṇṇitaḥ | {kuto} arthāntarā{••}<na>pekṣatvāt* | tanmātrānuban(dh)itvāt kath?am anyānapekṣaḥ kāryotpādo yadāntyakṣaṇāpekṣa ity ā — above l. 1+2
3. hāsāv apīti kāryotpād{i}o yathā sādṛśye yādṛśaḥ sannihita⊙ḥ kāraṇasā{ma}tvas tādṛśāt sahinnihitān nānyam artham apekṣate | tādṛṅmātrānubandhī svabhāvo bhāvasya kṣaṇa*bh*edo nāśrita i — ṉe→bhe
4. ha | santānās tu tāvaˇ<ta> eva janakās tato napekṣā ity arthaḥ | a⊙napekṣo pi kāryotpādo rthāntaratvāt kathaṃ sāmagryāḥ svabhāvo yasmāt tatra kāryotpādānumāne samagrāṇāṃ yogyadeśānāṃ kā¦ — below l. 8+4
5. ryotpādanaṃ prati kevalaṃ yogyatānumīyate | sā ca śaktis sā¦⊙magrīmātram anubadhnāti | yatas tasmāt* svabhāvabhūtaiva tasyāḥ yadi tarhi kāryotpādanaśaktis tanmātrānubandhanī niyatas tarhi kā
6. ryotp*ad*as tat ki$_{ṃ}$ niyata$_{ṃ}$ kāryam eva nānumīyata ity āha | yasmā⊙n na samagrāṇīty eva ˇ<••••••••> kāraṇadravyāṇi svakārya$_{ṃ}$ janayanti | kasmāt* sāmagryā janma yāsāṃ śaktīnāṃ tāsāṃ pariṇāmam uttarottara$_{m*}$ viśe — tpā→tpad; below l. 8+6
7. ṣam apekṣamāṇatvāt* | kāryotpādasyottarottaraviśeṣāt pakṣasyāpi kāryasya katham a{nu}nanumānam ity āhātrāntare ca śaktipariṇāmotpādāntarāle pratibandhasyāsambhavāt* | yadi tarhi kāryotpā
8. dapratibandhaḥ sambhāvyate yogyatāyā api na syād aikāntikam anumānam ity āha | yogyatāyās tu sannihitād dravyakalāpāt* | dravyāntarānapekṣatvāt* | anumānam avi(r)uddha$_{m*}$ tad evānumāna$_{ṃ}$ darśayi

(D113b1; P133a5)

[75] Unallocated note below *sannihitād dravyakalāpāt* in l. 8: ••(ru)ddhe?••(tvā)•• +(8)

105b[76]

1. tu?m āha | uttarottaro yaḥ śakte<ḥ> pariṇāmo tiśayaḥ | tena hetubhūtena samartheyaṃ kāryotpādana iti sādhyanirddeśaḥ kāraṇasāmagrīˇ<t•> dharmmī śakteḥ | pariṇāmasyātiśaya-{ḥ}sya pratyayaḥ sahakārī ta¦ — in l. 1 / above l. 1
2. syānyasyāpekṣaṇīyasyābhāvād iti hetuḥ | etad ukta$_{ṃ}$ bhavati | yato dravyāntaranirapekṣ{o}ā kāraṇasāmagrī tasmāt* kāryotpādanaṃ prati yogyāḥ | nanu ca na sā dṛṣṭā kāraṇasāmagrī yā yogyā yataḥ
3. sā (yogyā)ˇ?<(t)ā> tat^{0}^<ḥ> sāmagr(ī)nibandhanam uttaram avasthāntaram apekṣat(e) ⊙ | tat kathaṃ nira{kṣe}pekṣety āha | pūrvveti pūrvvāś cāsau svajāti<ś ca> saiva tanmātra$_{ṃ}$ hetuḥ śakti{ḥ}prasūteḥ | taddhetutvāc ca kāraṇā — above l. 1+3, above l. 1+3 / above l. 1+3
4. t^{0} |? sāmagryāḥ śaktir ananyāpekṣaṇībhavati | ^<••>tad ukta$_{ṃ}$ bhavati | ⊙ yogyāvasthāprabhavati••viṣayatvam iha sādhyam anyānapekṣatvena santāne na kṣaṇe tāsāṃ ca samuditānāṃ santat(ī)nām a<(na)>pekṣa¦ — below l. 8+•• / above l. 1+4?
5. tvam asty eva yogyatāviṣayatve tathā hi ne kārya$_{ṃ}$ niyata$_{ṃ*}$ nā¦⊙py a{ntyā} yogyāvasthā na ca sandigdhaviṣayam anumāna{••}<(m a)>to yad asandigdhaṃ tad anumeyaṃ tatrāsati pratibandhe kāryam utpadyete — below l. 8+5
6. ti pākṣikakārya{ḥ}bhāva ucyate 'yam eva ca sambhavo nāma tata⊙ḥ | pākṣikayogyāvasthābhāvaviṣayatva$_{ṃ}$ niyata$_{ṃ}$ samagrāṇāṃ | yadi hi tāni samagrāṇi yogyāvasthājanmanaḥ kādācitka — |→'
7. syāpi na niyataviṣayabhāvāni {sy•}<syu>r asaty api pratibandhe na {ḥ} tebhyaḥ kārya$_{ṃ*?}$ prabhavo nyebhya iva {ka} syāt^{0} | tasmāt kādācitkasya yogyatvasya niyatam ātmānukūlya(ṃ) viṣayabhāvo niyataḥ sa cā — below l. 8+6
8. numeyaḥ idam eva ca sarvvajñavairāgyasambhavānumāne rthāntarā{nu}napekṣatva$_{ṃ*}$ liṅga(ṃ) yadi kādātkatvabhāvaviṣayatvam anumeya$_{ṃ}$ kasmāt samagrāṇām eva na tv ekaikasyāpi | ayamagrasyārthasya

(D114a2; P134a2)

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[76] One illegible unallocated *akṣara* below *rthāntarā*° in l. 8.
One unallocated *akṣara* below *liṅga(ṃ)* in l. 8: •• +4
One unallocated *akṣara* below *samagrāṇām* in l. 8: •• +3?
One unallocated illegible *akṣara* with a number below *ekaikasyāpi* in l. 8.

106a[77]

1. ekāntāsāmagryāt[*] | samagrāṇy eva yogyatāṃ {viṣaya}sambhavaviṣayatvākhyām anumāpaya{ttiḥ}<nti> na hy ekako janako nāpi yogyāvasthāprabhavaviṣayaḥ samudāyasyai{ka}va yogyatvāt tasya caikasmāt saṃmbhavā above l. 1+1
2. yogāt(*) | {ya}<••>smā{••}d atyantaˆ<m a>samarthaḥ | tasmān naikasmāt kāryānumānaṃ yadā punar eva$_{ṃ}$ vivakṣā yathā ghaṭasya saty api sahakārisannidhāne naiva sāmarthyaṃ na tathā bījasya bīja$_{ṃ}$ hi sahakārisannidhāne sama above l. 1+(2), above l. 1+2
3. rthaṃ bhavatīty evaṃ bhavaty eva sāmarthyānumān{u}a$_{ṃ}$ <na> ca tāvatā kāryotpā⊙danayogyatāyā(ḥ) prabhavaviṣayo traiva yogyatā nānyatretīdṛśo numito bhavaty a(t)a eva vipakṣa<kṣe> vṛtter adarśane pi śeṣava¦ above l. 1+3 below l. 8+3
4. d etad anaikāntika$_{ṃ}$ syād anumāna$_{m*}$ | iha hi yogyatve sādhye ⊙ 'yogyatva$_{ṃ}$ nāma vipakṣaḥ | yady api ca kiñcit^{0} <'>samagram ayogyatve varttamāna$_{m*}$ | na {ni}dṛṣṭaṃ tathāpi | yasmān na sākṣāt samartha$_{ṃ}$ below l. 8+4
5. nāpi tanmātrajātipratibaddhaṃ kārya$_{ṃ}$ tasmāt(*) | śeṣavad anu¦⊙māna$_{m*}$ liṅgam udāharaṇam āha | dehaś cindriyaṃ ca buddhiś ca tābhyo rāgāder anumāna$_{ṃ}$ śeṣavad draṣṭavya$_{m*}$ | yasmād ātmātmīyā
6. bhiniveśaḥ | kāraṇaṃ kuta ity āhāha$_{ṃ}$ mameti cāpaśyato nu⊙nayapratighayor abhāvāt kasmāt[*] punar aha$_{ṃ}$kāram antareṇa tayor abhāva ity āhāyoniśaḥ iti yoniḥ padārthatatva$_{ṃ}$ yo
7. nau <yonau> manas(k)ā(ro) yonisomanaskāraḥ | padārthatvālambanan tadviparītas (tv) ayoniśomanaskāraḥ | sa ca caturvvidhaḥ | asthire sthirākāraḥ dukhe ca sukhākāraḥ | anātmany ātmātmīyākāraḥ | a¦ below l. 8+7
8. śucau śaucagrāhī evaṃbhūtam antareṇa na doṣām a<u>tpadyate | sthairyaviparyāsaḥ sukhaviparyāsaḥ | śuciviparyāsaś ca sarvvatrānubandhī ātmaviparyāsaś ca sthairyamātrāv{i}asthāno sty eva sarvve below l. 8+8

(D114b4; P134b5)

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[77] Unallocated note below °*viparyāsaḥ sukha* in l. 8: •••• +7

106b[78]

1. ṣāṃ | na śrutijanitaḥ | tad īdṛśam ayoniśomanaskāraṃ vinā doṣāṇām anuˇ<••>{t}patteḥ | ahaṃkārapūrvvakatva$_{m*}$ | tatra above l. 1
   deˇ<ha••••••>hetu | indriyañ ca buddhis tu kācid eva tasmāt^{0} | above l. 1
   nāsāṃ hetubhāvo sti saty api tu kathañci
2. d dhetutve deho hi puṣṭo yauvanāvasthāprāpto vā ātmātmīyābhiniveśavāsanāprabodhahetuḥ | paramparayā rāgahetur api bhavati tathendriyāṇy api praṇītā{bhi}ni prabodhahetava iti yathāvārttikam a
3. nugantavya$_{m*}$ | sākṣāt punar ddehendriyāṇāṃ na hetubhāva iti ni⊙ścayaḥ | tasmāt pāraṃparyeṇa saty api hetutve na kevaḷ{o}ānām ātmātmī{pa}yābhiniveśarahitānāṃ sāmarthyam asti | tasmād vipa
4. kṣe vairāgye vṛtter adṛṣṭāv api śeṣavad etad anumāna$_{m*}$ li⊙ṅgaṃ śeṣavataḥ svarūpam āha vyabhicārīti vipakṣe 'daśanamātreṇa vyatirekāniścayāt(*) | vyabhicāri tasmād dehendriya
5. buddhi{•u}ṣu na yogyatva$_{m*}$ niyata$_{ṃ}$ kāraṇāntarasyopādānabhū⊙tasyāpekṣaṇīyasya sambhavāt* | atas tābhyo na sambhavānumāna$_{m*}$ | yā tarhy akāraṇenākāryeṇa ca viśiṣṭena rasādinā
6. 'nyeneti | asvabhāvena rūpāder ggatiḥ | yathā sa{tta}<••>ma- below l. 8
   se ⊙ na aˇ<••>bījapūrakarasāsvādanāt tatsahacārirūpaviśe- below l. 8
   ṣapratipattir jjātigandh{ā•rā}a<(gh)rā>ṇāt tatsahacārirūpa- below l. 8+6
   pratipatti<ḥ |> right margin
7. sā katham anumāne ntarbhavati | na cāpramāṇaṃ tato liṅgāntarapras{ā}aṅgga iti | āha sāpi rūpāder ekasāmagryām āyattasya rasādinā saha <ra>sāder gamakād gatiḥ | hetor ddha- below l. 8+7
   rmmasyānumāḷ
8. neneti hetudharmmānumānabhūtā sā gatir iti yāvat* | yathā dhūmād agnyādisāmagryanumitau bhasmā*ṅg*ārādī{n•ā}ndha- rā→ṅg
   navikārānumitis tadvat* | nanu ca hetor apakāryānumānam ida$_{ṃ}$ na tu dha

(D115a6; P135b1)

[78] Possibly one *akṣara* at the bottom of the folio, aligned with *nanu* in l. 8: (na)

107a[79]

1. rmmānumānaṃ | tatrāpi hetor apakāryānumāne pi hetur eva tathābhūta iti rūpajananasamartho numīyate | yasminn anumīyamāne kāryāntar{ā}am apy anumitaṃ bhavati | na tu hetor anumitād bhinnayā pratītyā
2. kāryāntaram anumeyaṃ kuta ity āha | yasmāt* pravṛttaśaktirūpopādānakāraṇaṃ sahakāripratyayo yasya rasaheto sa rasaṃ janayati {sa} rasasya hy upādānahetuḥ | svakāryajananasamarthaṃ rūpopādānaṃ
3. sahakāritvenāpekṣate | indhanaˆ<vi>kāro bhasmadhūmāṅgārākhya⊙s tasyendhanam upādāna$_{m}$ tasya sahakāripratyayo gnis tasya yathā dhūmajanana$_{m}$ tadvat kuta eṣa ekasmād anekotp*ād{i}a*{ḥ}niyama ity ā — above l. 1+3; tpattiḥ→ tpād{i}a{ḥ}
4. ha | yasmād rasasya yat {kā} svakāraṇaṃ tasya phalotpādanaṃ praty ānu⊙guṇyaṃ vinā na rasa utpadyate | tad eva <ca> svakāryā{nu}bhimukhyaṃ rasopādānasya rūpopādānahetūnāṃ pravṛtteḥ | kāraṇaṃ sāpi ra — below l. 8+4
5. sopādānasya pravṛttiḥ kāryotpādānuguṇyalakṣaṇo {pā*p*ā} ⊙ rūpopādānakāraṇapravṛttiḥ | sahakāri yasyā sā rasopādānapravṛttis tathoktā rūpodānapravṛttisahakāriṇīkety a¦ — dā→pā
6. rthaḥ | tasmān niyatajanmāno rūpādayo yas(m)ād yathābhūtāt svakā⊙ryābhimukharūpopādānakāraṇena sahakāriṇā | yuktād rasa utpanna tathābhūtam eva hetūṃ gamayad rūpaṃ gamayati na tu hetor anu
7. mitād rūpānumānaṃ pṛthak^{0} hetupratipattir evedṛśī na tv a{ma}nyā tato hetudharmmānumānam evaitad iti sthita$_{m*}$ | rasadarśanāgatarūpagati tarhi kathaṃ hetudharmmānumānam ity āha | tatrāpi rasāde
8. rūpādyanumāne tītānām ekakālānāñ ca gatir nnānāgatānāṃ yo hi rasādir dṛśyamāno rūpopādānāt sākṣāt paramparayā co{vya}<tpa>nno gamyate | sa yathāyoga$_{m}$ varttamānam atīta$_{m}$ ca rūpā — below l. 8+(8)

(D116a; P136a4)

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[79] Unallocated *akṣara* below °*rnnāgatā*° in l. 8: (ta) +7? (maybe a correction for *yas(m)ād* in l. 6).
One illegible unallocated *akṣara* below *{vya}nno* in l. 8.

107b

1. di gamayen na tv anāgataṃ varttamānenānāgatasya vyabhicārād anāgata$_{ṃ}$ hi kāraṇāntarapratibaddhaṃ pratibandhavaikalyasambhavād a<••>nubhaved api | yas tu rātrau sūryodayādhyavasāyo yaś ca nakṣatradarśane <na$^{?}$>kṣatrānta¦ above l. 1 above l. 1
2. rodayādhyavasāyo nāsāv a{bha}<••>mānaṃ niyāmakam antareṇāniścayarūpatvāt* niyāmakābhāv{ā}aś codayasyānāgatatvā<t> tasmād iyam api rasāde rūpādipratipattiḥ kāryaliṅgejety anumāna$_{m*}$ above l. 1 above l. 2
3. | ettena rasāde rūpādyanumānasya kāryaliṅgajatvakathane⊙na pipīlikotsaraṇān masyevikārād anyasmāc ceva$_{ṃ}$bhūtād varṣādyanumāna$_{ṃ}$ hetudharmmā(˘)mānena kāryaliṅgajam ukta$_{m*}$ katha
4. m ity āha | tatrāpipīlikotsaraṇād varṣānumāne bhūtānām a⊙vasthāviśeṣaḥ kaścid varṣasy{ā}a pipīlikāsaṃkṣo{sya}bhasya ca matsyavikārasya ca hetus tatra matsyavikāra$_{ṃ}$ pipīlikāsa$_{m*}$
5. kṣobhañ ca dṛṣṭvā hetudharmmam anuminvanto tīta$_{ṃ}$ varṣa$_{ṃ}$m anumi⊙matte sati vāti{ma}śayavataḥ pipīlikāsaṃkṣobha˘<(sya)> matsyavikārasya ˘<(ca)> {da}darśane {na} bhūmigṛhāvasthitā | anyathā vā varṣam a below l. 8+(5), below l. 8+(5)
6. paśyanto vattamānam api tatra pipīlikānāṃ sāṇḍānāṃ gama⊙nam utsaraṇaṃ matsyānāṃ puṣkiriṇī$_{ṃ}$ tyak(tv)ā gamana$_{ṃ}$ vikāraḥ anāgata$_{ṃ}$ tu vyabhicārān n(ā)^<nu>mimate yan tu rūpā<t$^{*?}$> sparśānumāna$_{m*}$ ¦ below l. 8+(6) below l. 8
7. tat kāryaliṅgajaṃ kuta ity āha | rūpādīnāñ ca catṛrmmahābhūtasamāśrayatvāt samudāyā eva hi rūpādimanto rthakriyākāriṇas te ca caturmmahābhūtā{ni•i}<vi$^{?}$>bhāgavarttinaḥ | tasmād rū below l. 8+7
8. pā(t) sparśaḥ kāraṇam eva sahakāry anumīyate | sparśādi rūpādyanumāna$_{ṃ}$ hetudharmmānumāna$_{ṃ}$<m idaṃ punaḥ> rūpādeḥ kāraṇānumānam eveti viśeṣaḥ | loke cānāntarīyakatvagrahaṇāt pa¦ below l. 8

(D116b2; P136b8)

108a[80]

1. rokṣānusaraṇam anumānaṃ rūparasādīnāñ ca ekasamudāyānta{rbhāra}rbhāvād ekasāmagryadhīna{ṃ}tva[?]ṃ niścitam eva | yat tarhīdanumānaṃ viṣāṇy ayaṃ piṇḍo gotvā{ti}d iti | vicaraparyastadṛśā hi piṇḍaikadeṣaṃ
2. dṛṣṭvā viṣāṇipradeśo 'dṛṣṭo gamyate {sa} <••> ca gotva$_{ṃ}$ nāma viṣāṇa$^{\vee}$<(va)>ta ekadeśasya kārya$_{ṃ}$ svabhāvo vā nāpy ayam anupalambhaprayoga ity āha | tatrāpi samudāyasya gaur iti yā vyavasthā govyavahāra¦ — above l. 1+•• — above l. 1+2
3. yogyatvam asyās tadekadeśā'vayavāḥ samudāyinaḥ kāra-⊙ṇaṃ bhavanti | *ku*[?]ta<ḥ> kāraṇabhāva ity āha | asats(u) teṣu vayaveṣ(u) samudāyavyavasthā{pa} na syāt tasmād gotvāt kāryād viṣāṇitā kāraṇa — ta→ku[?], in l. 3
4. m anumīyate | kathaṃ samudāyavyavasthāyāḥ samudāyinaḥ kāraṇaṃ ⊙ yasmāt sāsnā ka$_{ṃ}$bala ādigrahaṇā*t k*a(ku)dakhurādayas teṣāṃ samudāyo gaur ity ucyate | tasmād iya$_{ṃ}$ gaur iti samudāyavyavasthā — ka→tka
5. samudāyiṣ(v) avayaveṣu nibaddhatvāt teṣāṃ samudāyinām abhāve ¦⊙ na syād ity anvayavyatirekānuvidhāyinī kvacid bhavantī svanimittasannidh(i)$_{ṃ}$ sūcayatīti gotvād viṣāṇipratipattir yā sā
6. pi kāryaliṅgāj jātā iha ca gotvavyavasthāvyabhicārī dṛṣṭo ⊙ bhūyān bhāgo dharmmī | tasya ca samudāy{o}avyavasthāyogyatva$_{ṃ}$ dharmmaḥ | tatkāraṇaṃ viṣāny ekadeśaḥ kāryakāraṇabhāvaś cātra lā¦
7. kṣaṇiko na tu vāstavo viṣāṇādiṣv avayaveṣu gośabda{ḥ}viniveśanā•[*] govyavahāra{ḥ}yogyatva$_{ṃ}$ viṣāṇādinimitta$_{ṃ*}$ | dṛśyamānasya dharmmiṇ{i}aḥ sādhyasya viṣāṇi$^{\vee}$<(tva)>sya caikasāmagrīpratibandhāt[0] — below l. 8+••
8. sambandhaḥ | tatra yadā dṛṣṭeṣv avayaveṣu govyavahārayogyatva($_{ṃ*}$) sādhyate | tadā svabhāvahetuḥ yadā tu govyavahārayogyatvāvyabhicāriṇam avayave dṛṣṭvā viṣāṇādyavayavāntaram adṛṣṭam anugamyate |

(D117b4; P137b4)

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[80] Possibly one *akṣara* above *vicara°* in l. 1.
One illegible unallocated *akṣara* with a number below *govyavahāra°* in l. 8.
One illegible unallocated *akṣara* with a number below *°vyabhicāriṇam* in l. 8.

108b

1. tadā kāryahetuḥ | atha kasmād yathā rūpadarśanāt* sparśānumānaṃ pāramārthikam evaṃ govyavahārayogyaikadeśadarśanād avayavāntaram ekasāmagrīpratibaddhaṃ nānum{i}<ī>yate | atha viṣāṇarahitaḥ | so vaya — in l. 1
2. vaḥ sambhaved iti nānumāna$_{ṃ}$ gotvād api tarhi na syā{ta}d anumānam athāsaty api viṣāṇe tadviṣāṇajananayogyo vayavaḥ sarvvasyāvyabhicāry asti | yady evaṃˇ<m a>vayavāntaradarśanād api viśāṇasyānumānaṃ yuktam eva — above l. 1+2
3. evaṃ tarhy eva$_{ṃ}$jātīyaka••numānaṃ pāramārthika$_{ṃ}$ rūpādyupanyāse⊙naivopanyastam idan ta vyavahārayogyatvāt kāraṇānumānam avāstava$_{ṃ}$ pṛthag e{rtho}ˆ<vo>panyastam iyam api dig anugantavyety evamartham anya — below l. 8+3
4. syāpy avyabhicāriṇo niścayasya yathokta evānumāne 'ntarbhāva$_{ṃ}$ ⊙ darśayitum āha | tādṛśasya niścalasyāmbhasa ātmana ādhārād a{p}bhinivṛttes tad ambha{sta}ḥ | kārya$_{ṃ}$ tasyādhārasya yasmāt tasmād yo (p)i
5. sthira$_{ṃ}$ niścalaṃ ˇ<••••>bho dṛṣṭvā tasyādhastād adṛṣṭo py ādhāraḥ sambhavo nu¦⊙miyate tad api kāryaliṅgāj jāta$_{m*}$ | na*n*u ca hetvantarapratibaddhasantater j(j)alasya nādhāro hetuḥ | satya$_{ṃ}$ na sa{mbhavanti}<nta>tipratiba(ndh)ahe¦ — below l. 8+5; •u→nu; below l. 8+5
6. tur ādhāraḥ | kin tu praba{pra}ndhasya rūs̲[?]ātiśayahetus̲t̲[?]ādṛś{y}asya ni⊙ścalasyātmanas tata | ādhārād abhinivṛtter abhinirvṛttiḥ | kuto yasmāt tata ādhārād upakāram aˇ<na><na>nubhavataḥ | tasmād avasthā{da}vi¦ — below l. 8+6, above l. 6
7. {stha}śeṣo niścalatvākhyo na labdhu(ṃ) yujyate | tasmād ātmabhūtopakāralābhāt tato 'bhinivṛttir jalasya <|> upakārasya tv anyatve jalād abhyupagamyamāne yad vaktavya$_{m*}$ (t)ad ukta$_{ṃ}$ tasyeti sambandhānupapattiḥ samba¦ — in l. 7
8. ndhāˆ<nta>rābhyupagame anavasthā upakārād eva tasya niścalāvasthotpattir ity ādhāro nāˆ<nā>dhāra iti | na caitat* ādhārāt* viśiṣṭātmotpattes tatheti niścalā sthitir jalasya kin tu tenādhāreṇa saha sa$_{ṃ}$yogāt* — below l. 8; below l. 8

(D117b6; P138a7)

109a

1. saṃyogo nāma sambandhātmako guṇo dviṣu utpadyate | {ta}<ya>to {r}jalaṃ niścalaṃ bhavati <yady e(va)> sa{ṃ} saṃyogaḥ | tayor jalādhārayoḥ sambandhī katham bhavati | kin tābhyāṃ tasya saṃyogasya janitatvāt* | ahosvit tayoḥ tayoḥ samave — above l. 1+1, above l. 1+1
2. tatvān na cānyaḥ prakāra<ḥ> sambhavati | tatra yadi samava{ya}vāyāt tayoḥ sambandhī {sa} saṃyoga ekatra ādhāranirapekṣe jale kin na samavaiti | atha jananād evam api kevalena kin na janyate | yenākāśakṣiptam api ni — in l. 2
3. ścala$_{ṃ}$ tiṣṭhe*t* *t*esya jalasya kevalasya saṃyogajananasamavāyau ⊙ prati <pṛtha>*g a*$^{?}$samarthatvāt* | yady eva$_{ṃ}$ tatra janane samavāye vā taj jalādi pṛthag asamartha$_{ṃ}$ ˇ<sahitam api tādṛ(śa)••••••••> yādṛśaṃ pūrvva$_{ṃ}$ dṛṣṭa$_{ṃ}$ tasmān na sa$_{ṃ}$yogena sa$_{ṃ}$yogavat syā — te→tte; below l. 8+3, a→g̲a$^{?}$; below l. 8+••
4. t^{0} | kuto anupakārakatvād yena tasya jalasya sāhityaṃ tat tasyānu¦⊙pakārakam eva yatat tasmāt tasmin saty api na bhavet^{0} saṃ{mba}yogavan nanu sahitasya tena sahāyenopakārāt sāmarthyam iṣṭaṃ tat katham anupa¦
5. kārakatvād ity uktam ity āha | ajanyajanakabhūtār$^{?}$nā {dha} jalādhārā⊙dīnāṃ na ka{ci}<ści>d upakāro nāma yata upakārāt* (sāmarthya$_{ṃ}$) syāt* sa hy upakāro 'kāryasya na svarūpam eva svarūpasya niṣpa(nn)atayā akāryatvā — above l. 1+5
6. t* pararūpātmako pi na pararūpakriyāyāṃ satyā{ṃ}m api tatropakart(t)a⊙vye vastuny upakārābhāvād yaˇ<dy a>pi nānyānanyopak•••••(th)āpi saṃnidhānam evopakāra ity āha | ubhayatheti ananyānanyayor akāraka¦ — above l. 1+6
7. kasyākiñcit*karatvenānupakāratvān nopakāraḥ kaścid etac ca śabdopakāracintāyām ukta$_{ṃ*}$ prāyeṇa yasmāt siddhirūpāṇāṃ na kiñci<ści>d upakāraḥ | tasmāt sarvva eva vastusambandhāḥ | vāstavāḥ sambandhāḥ yon$^{?}$ āśrityā — above l. 1+7
8. rthakriyāviśeṣo 'vatiṣṭhate | yathādhārasambandhāj jalaṃ sthira$_{ṃ}$ bhavati | kāryakāraṇabhāvād eva vyavasthāpya<n$^{?}$>te | kathan tarhy ādhārādheyabhāvo vyaṃgyavyañjakabhāvo janyajanyakabhāvaś ceti | viśeṣavyavahāra i¦ — above l. 8

(D118b1; P139a4)

109b[81]

1. ty āha | janakavyāpāraviśeṣasya pra*v*ibhāgena bhedena vya- bhi→vi
   ṅgyavyañjakabhāvādayo vyavasthāpyante | tasmād ayam
   apy ādhārabhāvaḥ | kuṇḍasya badaraṃ prati bhūtalasya uda-
   kādi<••>{(ṣu)} ta jalanaśaktir eva ˇ<••...••><••••••••>vādhā- above l. 1, above l. 1 (ca. 7 *akṣ.*), right margin
   rabhāvasvabhātā{to}
2. tasmād {i}eteṣu kuṇḍabadarādi{ra}ṣu tadātmanā ādhārā-
   dheyātmanā vyapadeśo buddhir arthakriyā ca janyajana-
   kabhāvakṛtā eva bhavantu saṃyogasyābhāvāt* | saty api vā
   saṃyoge janyajanakabhāv{ā}anāntarīyakatvād eṣā
3. m ete janyajanakabhāvabhūtā eva kiñ ca janyajanakabhāvād
   anyo⊙nyopakāras tasmāt saṃyogo 'taś cādhārādheyabhāva
   iti janyajanakabhāvād eva sa$_{ṃ}$yogapara$_{ṃ}$parayā ādhārādhe-
   yabhāvaḥ kalpayi
4. tavyaḥ | paraṃparākalpanāyāś ca vaiyarthyād vyapadeśā-
   dayo janya⊙janakabhāvakṛtā eva | punaḥ pratibandham āha |
   ni(ṣ)pannasya rūpasya sthāpakatvād ādhāro na tv aniṣpa-
   nnasya janakatvāt* | yady eva$_{m*}$ sthite
5. k{ā}araṇāt* | sthāpaka<h̲[?]> sthiteś cānyatvānanyatve upakā- above l. 1
   reṇānupapa⊙nnenānupapanne vyākhyāte pātasya gama-
   {ra}<na>sya pratibandhakaraṇāt[0] sthāpako na tu sthitika- below l. 8+5
   raṇāt* pratibandhaś cāvastutvān na tatvānya¦
6. tvābhyāṃ vikalpyaḥ kaḥ pratibandho nāma ya(s)ya kārako
   na janakaḥ ⊙ syāt[0] | bhāvasyābhāvo{r} hy akarttavyaḥ pra-
   tibandhas tu karttavyatvād bhāvas tasya ca kārako janaka
   eva ˇ<pata>tato | yasmāt tasya patataḥ sthāpayi below l. 8+6
7. trā yaḥ kriyate pātapratibandhaḥ sa tasmād eva patato
   nā{nye}<nya>ḥ kriyeta sati tv anyatve yasmāt tatraiva pāta- below l. 8+7
   pratibandhākhye vastuni sthāpakasyopayogas tasmāt{ka} |
   na kaścit patataḥ pratibandhaḥ syād gamana••(rmma)
8. ṇo rūpasyāvikṛtatvāt tasmāt pratibandhāt sthāpayitrā kṛtāt
   pātābhāve py abhypagamyamāne tulyaḥ paryanuyogaḥ | kī-
   dṛśa ity āha | kṛto nāma sa tu *g*amanadharmmā 'pracyu- na→ga
   t{o}ā'nutpannaś ca svabhāvabhūto viśe

(D119a5; P140a1)

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[81] The insertion after *eva* in l. 1 is written partly above l. 1, then continues in the margin, where the *akṣara*s are written vertically one above the other.

110a[82]

1. sa[?]•tasya yasmāt tasmāt ki$_{ṃ}$ na patatīḍṛśaḥ {pra}<pa>ryanu- above l. 1+1
2. yogo yenaiva hi svabhāvena pūrvva$_{ṃ}$ patann āsīt sa evā-
3. dyāpīti kasmān na patet* | atha pratibandhākhyād bhāvād
4. atiśayaṃ patanadharmmābhāvaḥ | pratipadyate | evaṃ tarhi
5. na ke
6. valaṃ pratibandhasy{ā}a<•••ā>py atiśayasyānyatve tad eva above l. 1+2
7. punar vvastunaḥ patanam anivṛtta$_{ṃ}$ sa hy ātmā patana-
8. dharmmā bhinnātiśayakaraṇe pi ta{dva}<••>sthatvāt patet* | above l. 1+(2)
9. athāpy atiśayena pratibandhakṛtenāparo tiśayaḥ kriyata e
10. vam apy anavasthā syāt* | apatanadharmmaṇas tarhy
11. ātmanaḥ karaṇaṃ<sya[?]> prati⊙bandha ity āha | na cāpata- below l. 8+3
12. nadharmmaṇa ātmanaḥ karaṇaṃ pratibandham abhyupaiti
13. paraḥ | apātakāriṇo janakatva{$_{ṃ}$}prasaṅgāt* | tasmāt* pāta
14. nivṛtti pratibandho na cāsau kenacit karttu$_{ṃ}$ śakyate ato
15. vākye⊙nāpi abhāvasya karttā bhāvasyākarttocyate | pātā-
16. bhāvaṃ karotīti vākyasya yasmān nābhāvo nāma kaścit
17. kāryaḥ tasmād bhāvakaraṇa
18. pratiṣedha evārthaḥ | katham abhāvo na kāryo 'bhāvasya
19. kathaṃcid iti ⊙ bhedenābhedena vā karttavya{cai}<tve> below l. 8+5
20. bhavanasyāsatvasyāyogāt* | karaṇaṃ sattayā vyāptam abhā-
21. vasya cāsti karaṇam ato vastutva$_{ṃ}$ vastunaś ca ta
22. tve bhāvakaraṇam anyatve patanam anavasthā ceti pūrvva-
23. vatprasaṅgā⊙c ca nābhāvaḥ kaścit kāryaḥ bhāva$_{ṃ}$ na karo-
24. tīti yāvad ukta$_{ṃ}$ bhavati sa bhāvakriyāpratiṣedhas tenāyaṃ
25. sthāpako hetur eva$_{ṃ}$ sphuṭa$_{ṃ}$ pa
26. reṇa vaktavyaḥ syāt* pāta$_{ṃ}$ na karoti | pātakriyāyām asama-
27. rtha iti | etac ceṣṭam eva yasmān na tasya patataḥ sthāpakaḥ
28. kṛtaḥ pātaḥ ātmanaḥ | patanasvabhāvatayā pātāt^{0} | yathākā-
29. śakṣiptasya loṣṭasya bā
30. {yu}<••>vegavasād udgacchato pi svabhāvād eva patana$_{m*}$ | below l. 8+(8)
31. tathā ca saty aya$_{ṃ}$ sthāpakābhimato bhāvo 'kiñcitkaraḥ {sva
32. ra} <sya> badarādeḥ kathaṃ sthāpayitās tasmāt sthāpakā- below l. 8+8
33. bhāvād aya$_{ṃ}$ badarādir na kenavid bhāvāntare

(D119b7; P140b5)

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[82] Two illegible *akṣara*s and a number (5 or 8) below *sthāpayitās tasmāt* in l. 8.

110b[83]

1. ṇa pata<na>tpratibaddho yatas tasmān na kadācid api tiṣṭhed above l. 1+1
   {(o)}ākāśakṣipta (i)va | tiṣṭhati ca kadācin na {va}<ca[?]> above l. 1+1
   svabhāvaviśeṣaṃ vinā sthiti yukteti tasmāt pātapratibandha
   ity anena śabdena sthāpyasya yad upādānakāraṇaṃ tena
2. sahaikasmi<n[0]> deśe utpāda ucyate | ya eva hy upādāna- above l. 2
   {śe}deśa utpādas tad evāvasthāna$_{ṃ}$ *svo*pādānadeśotpādaś ca śco→svo
   kṣaṇikānām eva bhāvānāṃ sambhavati na sthiraikaˇ<sva>- above l. 1+2
   bhāvānāṃ tasmād iti prakṛtopasaṃhāraḥ | a
3. tha kiṃ toyasya balākā bhavati | yatas ta{smā}<syā'>nu- below l. 8+3
   mānam ity āha | balā<••>⊙pi kārya$_{ṃ*}$ tasya toyasya kuto right of *lā*
   ˇ<vṛtti>r vartta{mā}nasya toyasamāśritatvād balākāyā | etad below l. 8+3
   evāha | toyāśritā yato vṛttis tasmāt tata¦
4. s toyāc charīrasthiti$_{ṃ}$ pratibala$_{ṃ}$[?]bhamānā bhā{kā}va tatkā-
   ryatā⊙rūpeṇa pratibandhena toyam anumāpayati deśa ādir
   yeṣān tān apekṣamāṇā gamikā na nirvviśeṣaṇā grīṣmaḥ
   kālaḥ a¦
5. nekayojanaparicchinnanirjala{pra}paryanto marūr dd(e)śa-
   viśeṣa⊙ḥ | svātantryam anupa{sa}hatavṛttitvañ ca balākā-
   yāḥ | avasthāviśeṣaḥ | varṣāsamaye tu sarvvatra jalasambha-
   vā{r}d (v)arttata paryaṃnte jalasa
6. mbhave kenacid[0] {vopa}<••>kṣiptā mūmūrṣutayā para- below l. 8+6
   tantravṛttiś ca ni⊙rjale pi vartteta tataḥ | saviśeṣaṇā liṅgam
   atha balākāyās toyānumāne ko dharmmī balākaiva jala-
   sambandhiny eṣāṃ | balākātvā
7. d iti viśeṣo dharmmī sāmānyaṃ hetuḥ | tathā hi dhūmād
   vahnyanumāne py ayam eva kra{rmma}<ma>ḥ | agnimān below l. 8+7
   a{ṃ}yaṃ deśo dhūmavatvān mahānasavad iti svabhāva
   evāya$_{ṃ}$ kāryahetur uktaḥ | kāraṇa{ma}<syā>numānāt[0] | above l. 1+7
   yathā kā
8. dācitkatvāc cakṣurvvijñānasya kāraṇāntarāpekṣatva$_{ṃ}$ sva-
   bhāvaḥ sādhyate kāraṇā{t[*] sā}<nu>mānāt tu kāryahetur below l. 8+8
   ayam iṣṭas tadvat sarvvatra kāryahetāv itara{•ā}thā pradeśe
   dharmminīṣṭe yatra dhū{m}mo dṛṣṭe na sa

(D120b3; P141b1)

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[83] Unallocated note above °*kṣipta iva* in l. 1: •••• +(4)

111a[84]

1. vahnimān* yaś ca vahnimān na taˇ<(tra)> dhūma {eva} iti vyadhikaraṇo hetu syād iti kecij jalavati tarhi pradeśe pramāṇenāviṣayīkṛte na balākāt*s toyārthī pravartteta | kathaṃ cāviṣayīkṛto dṛṣṭānumitābhyāṃ hi ¦ above l. 1+1
2. toyabalakārābhyāṃ pradeśo bhinna eva | nirādhārasya toyasyāyogāt toye ntarbhūt*ḥ | pradeśa iti ced astu yathā{tra} gopālaghaṭikāsu dhūmaṃ niku$_{ṃ}$(j)eṣu cāniyata$_{ṃ}$ kekāyitam upalabhyāniyatā{pi}dhāram āsī
3. d asti ceti vahni$_{ṃ}$ mayūra$_{m*}$ ca pratipadyate | ta*dv*$^{?}$a*d* ihāpi pratipa⊙ttau niyate deśe vṛttir na syāt* | cakṣurvvijñānād anumitasya hy aniyata{nirdde}<(de)>śasya cakṣuṣo pi deśaniyamaḥ pramāṇāntarād eva na tra→dv$^{?}$a, hi→di; below l. 8+3
4. ca vyadhikaraṇo hetur yasmān na dhūmasaṃsṛṣṭa evālokadeś<ī$^{?}$> dharmmī ⊙ kas tarhi samudāya upary ālokātmako dṛṣṭo dhastāt sambhāvyamānaḥ kutaścin nimittāt ta deśo dṛṣṭapūrvvo vā smaryamāṇaḥ | sarvvathā pra¦ in l. 4
5. māṇāntareṇa viṣayīkṛtaḥ samudāyo dṛṣṭaikadeśe {ta}<u$^{?}$>nnīya¦⊙mānāparabhāgaś ca dharmmī na tv ekadarśanaviṣayaḥ | tathā hi sam{b}andh{ā}akāre 'vavaratkapradīpakārya$_{ṃ}$ pratibhāsam anupalabdhavatā sa below l. 8+••
6. rvvāvavarakasthapradīpābhāvo jñāto bhavati jñānañ ca pratibhā⊙sakāryavivikta$_{ṃ}$ saṃvidita$_{m*}$ smaryamāṇas ta{ddha}<d below l. 8+6
   dṛ>ṣṭapūrvvaḥ spṛṣṭo vā saˇ<••>stāvavarako deśo 'nubhūya- below l. 8+6
   mānajñānasamīpavarttī dharmmī e¦
7. tena śabdābhāvaniścayaḥ kāryānupalambhād (v)yākhyāta*ḥ* tatra ca samudāyātmake dharmmiṇi niyate dhūmād vahnimān ekadeśaḥ sādhyate | yaś ca dharmmaikadeśo vahnimān sādhya sa vahneḥ | sākṣād dhūma¦ tate→taḥ ta
8. sya tu sākṣāt para$_{ṃ}$parayā vā hetur iti samānādhikaraṇyaṃ sādhyasādhanayor na hi kāraṇād anyad adhikaraṇa(ṃ) nāma ata na <e>va dhūmasaṃsarggiṇā deśena vahni(ma)to {na} deś{e}asya sa<ha> dharmmitva$_{m*}$ dvābhyāṃ ¦ below l. 8+8; below l. 8+(8)

(D121a5; P142a5)

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[84] One illegible unallocated *akṣara* with number 5 above *hetu* in l. 1.
Two or more illegible unallocated *akṣara*s above *kathaṃ cā°* in l. 1.

111b[85]

1. m ekadeśadhūmasantānopakārād dharmmiṇā ca deśena dhūmasya kāryasya kāryatvam eva sambandha uktaḥ | kāryahetucintāyām ācāryeṇa sa ca pradeśo dhūmasyetyādinā granthena pareṇa *jā*n̲k̲[?]ita iti dhik (sv)ā sa→jā
2. tantryam evaṃ dṛśyamānakatipayavyā(p)akālokānugatādhobhāgo deśo dharmmī tadekadeśasya ca jalavato balākā pāraṃparyā kāryam iti sāmānādhikaraṇyaṃ dhūma(b)alākādideśaś ca dṛṣṭo dharmmi
3. ṇy eva prakṣeptavya itarathā niyato vahnimān[0] deśo na jñā-⊙taḥ syād iti samudāyadharmmiparigrahaḥ | ādhārānumāne jala$_{m*}$ dharmmi rasānumāne rūpa$_{m}$ tayor ādhāra*ḥ* hetur viśeṣasam(b)andha rā→raḥ
4. ś ca svabhāvaḥ sādhya(ṃ) tena cātrāniyatadeśatvasambhavo yathā ⊙ cakṣuṣaś cakṣurvvijñānasya tu kādācitkatvā{tva}-<•e ••>ntaram {ā}apekṣatva$_{m}$ svabhāvaḥ | deśaniyamaś ca pramāṇāntarāt[0] | evaṃ prasiddhānāṃ above l. 1+••
5. gamaka(tv)āsaṅkitabhedānāṃrm antarbhāva$_{m}$ pratipādyānyeṣv a⊙py atidiśann āha | {eva}m anyeṣv ityādi kutaḥ | punar vyatirikto 'hetur ity āha | tatrāpratibaddhasya tadavyabhicāraniyamābhāvā
6. t[0] na gamakatvam anyasyeti | evaṃ saprapañcaṃ hetusvarūpam ākhyā⊙ya hetvābhāsānuvyākhyātukāmaḥ samastahetvā{de}bhā*s*{r}ānāñ cāgamakatvakāraṇasādhāraṇaṃ darśayitum āha | asiddha$_{m}$ jñāpana prā→s{r}ā
7. syāṅgaṃ nimitta$_{m}$ trairūpyaṃ yasya tasya jñāpanaṃ praty aśakter ajñāpakatvā trairūpyasyāsiddho saṃdehe ca pratipattṝṇām asādhana$_{m}$ liṅgam etad eva darśayati jñāpako hīti dvidho hetuḥ | kārakaś ca bījā

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[85] Illegible unallocated *akṣara* with a number above *sambandha uktaḥ* in l. 1.
Illegible unallocated *akṣara* with a number above *pradeśo* in l. 1.
Illegible unallocated *akṣara* with a number above *dhūmasyety°* in l. 1.
Illegible unallocated *akṣara* with a number (5 or 8) above the *pa* of *pareṇa* in l. 1.
Illegible unallocated *akṣara* with a number (7[?]) above the *reṇa* of *pareṇa* in l. 1.

8. diˆ<••••••••••••••••pakaś ca liṅgaṃ (ta)•• kārako (he)••••- below l. 8
(gya)••••••ryaṃ janayat{i}īti na jñānam a(p)ekṣate | jñā-
pa••a(s tu) hetur na yogyatayaiva jñānam utpādayati pradī-
pa(v)at | kin tu yan niścitasanbandhasya (kv)acid dharmmiṇi
dṛṣṭasya sādhyanāntarīyaka¶niścayasmaraṇam ayam eva
parokṣā(rth)asā(dh)a(m) ata eva sākṣāt[0] parokṣajñānasyākā-
rakatvāt jñāpako hetur na kāraka(ḥ) | na hi smaraṇe sākṣād
upayogo dhūmasya so ••(ś cā)tmatayā>(r) jñāpako hetus
ta{sta}sya trirūpasyāsiddhau viparyayaniścaˆ<•e> saṃśa- above l. 1+7?
yai?va naiva jñāpakaḥ yogyatayā jñāpakatvābhāvāt[0] | śabda-
vad iti śabdo hi na yogyatayā gamako? rthasya kin tu
varṇṇānupūrvṛīyu

(D121b7; P143a1)

112a[86]

1. ktena rūpeviśeṣeṇa kecid arthena nāntarīyakaḥ saṃketitas tadrūpasyārthanāntarīyakatva<sya ca> kalpitasyāsiddhau saṃdehe vā na jñāpakaḥ śabdaḥ tathā liṅgaṃ tatra yathā 'nupūrvvyavato rūpasya nāntarīyakatvasya (vā) ka — above l. 1
2. lpitasyāsiddhau sandehe vā {na} śabdo na gamakas tathā liṅgaṃ {ta} | trairūpyād gamakam ity etad eva kutaḥ sādhyadharmm(i)ṇā sahāsambaddhāt[0] | sādhyāpratipatter yathā mahānasadṛṣṭāt[0] dharmmād udadhāv agner apratipattir ane
3. na pakṣadharmmopayo{gye}<go> darśitaḥ | na vidyate sādhye vā pratibandho ⊙ yasya tasmād apratipatter anenānvayavyatirekopayogo darśitaḥ kuta<ḥ sarvato dharmāt> sarvvasyeti yadi hy apratibaddho gamaka syāt[0]{ḥ} | kas ta — below l. 8+3; above l. 1+3
4. sya viśeṣo yena sarvva$_{m}$ na gamayen na ca sarvvasmāt[0] sarvvapratipatti{ḥ}⊙r asti tasmāt pratibandha eva niyāmakaḥ | sa cānvayavyatirekalakṣaṇa iti | trairūpyānugato hetus tasmāt(*) prativādino¦
5. vādina{ḥ}ś ca apratibaddhāḥ sandhigdhāś ca dharmmiṇo sambandhaś cānvaya⊙ś ca vyatirekaś ca t{o}e yeṣāṃ dharmmāṇāṃ te hetuvad ābhāsanta iti hetvābhāsāḥ | na hetava iti | tatra triṣu rūpeṣu ekasya rūpa
6. sya pakṣadharmmatvasyāprasiddhau viparyayasiddhau saṃśaye vāprasi⊙ddha iti | asiddho hetvābhāsaḥ tathaikasya vipakṣe vyatirekasyāsiddhau sandeh(e) ca vyabhicār{ai}*abh*āk[0] | anaikāntiko he — naikā→ ra{ai}bhā
7. tvābhāsaḥ | dvayor asiddhau viparyayasiddhau viruddho hetvābhāsaḥ | cakārasyārtha$_{m}$ svayam eva vakṣyati | sandeha iti dvayor iti vartate dvayoḥ sandehe vyabhicārabhāk[0] anaikāntikaḥ | udā
8. haraṇāni svayam eva vakṣyati | etad eva darśayati | ekaikasyetyādi | asiddha iti asiddhanāmā | anaikāntikaś ca sa$_{m}$śayahetutayā kasya punar ekasyāsiddhau asiddha ity āha | dharmmi(ṇ)ā

(D122b5; P143b7)

[86] Faint marking below the beginning of l. 8. Possibly one note consisting of 3 *akṣara*s with the number 8, and a second note consisting of two *akṣara*s with the number 8.

112b

1. sambandhāsiddhāv asiddho hetvābhāsa | udāharaṇaṃ darśa-
2. yati | anitya iti cākṣuṣatvasya hi śabdena dharmmiṇā samba-
3. ddho na siddha ity ubhayāsiddho hetvabhāsaḥ | cetanā caita-
4. nyavastu iti sādhya$_{m*}$ | sarvvasyā
5. s tvaco panayane maraṇāt(*) puruṣavan maraṇa$_{ṃ}$ cātra śoṣa-
6. lakṣa{na}ˇ<ṇa>m abhipretam ayaṃ hetur vṛkṣādiṣu jīva- above l. 1+••
7. siddhaye digambaropanyasto bauddhe{sya}na prativādinā
8. '<ṇa>bhyupagataḥ | kasmāt punar mmaraṇaṃ nā above l. 1
9. bhyupeyate prasiddha{r i}<m i>ty āha | vijñānam indriyaṃ below l. 8+3
10. jñānāvyabhicāryūṣmā ⊙ āyuḥ prāṇā eṣāṃ nirodhas ta-
11. {••}<lla>kṣaṇaṃ maraṇaṃ bauddhasya prasiddham iha ca below l. 8+3
12. āyurindriye lokaprasiddhe mayākhyāte | śāstraprasiddhayo
13. r yuktir mmārggānavatārāt* | *t*athāvidhañ ca maraṇam abhyu- ya→ta
14. pagacchan bau⊙ddhaḥ | kathaṃ caitanyaṃ nābhyupaga-
15. cchet^{0} | nirodho hi vināśaḥ | sattāpūrvvako yatrāsti yasya
16. tasya tatra kathaṃ sattā {na}<••> bhavet^{0} | tan maraṇa above l. 1
17. siddhau vijñānam api na sādhyaṃ syāt* | tadasiddhau vā
18. kutaś cai<ta>¦⊙nyam iti bhāva<ḥ> syād ettaruṣv api mara- below l. 8+4, above l. 5
19. ṇaśabda$_{ṃ}$ varttayaty eva bauddhaḥ | tato maraṇaśabdānuga-
20. mād artho nugataḥ prasiddho vācya
21. ity āha | icchātaḥ | śabdā{m$^{?}$} varttante yatas tasmān na ta-
22. dvaśād vijñā⊙nāvyabhicārimaraṇavastusthitiḥ sarvvasya
23. sarvvasiddhiprasaṅgāt^{0} | yat prāṇimaraṇaṃ taruṣv asiddhaṃ
24. tasmād ayaṃ loka śoṣa mara
25. ṇaṃ taruṣv āha | śoṣa eva tarhi prāṇitvahetur ity āha | na
26. cedṛśaṃ prāṇino maraṇaṃ prāṇitvenāsya śoṣasya samba-
27. ndhādṛṣṭes tasmāt siddhe pi taruṣu śoṣe neda$_{ṃ}$ prāṇitva$_{ṃ}$ teṣu
28. sidhyati | nanu ca ¦
29. maraṇamātraṃ tāvat sāmānyena siddha{s ta}<ṃ ta>c ca below l. 8+8
30. prāṇitvasamba{ddha$_{ṃ}$}<ndha$_{ṃ}$> dṛṣṭaṃ tat* eva prāṇitva$_{ṃ}$ below l. 8+8
31. setsyati | śoṣo vijñānādinirodha iti kim viśeṣacintayety āha |
32. yasmād icchāmātravṛttitvād ana¦

(D123a7; P144b3)

113a

1. pekṣitavastuka$_{ṃ}$ śabdamātram astīty etāvatā vastunā pratipattavya$_{m*}$ yad vastu tan na sidhyati | tasmān na śoṣato prāṇitvasiddhir etad ukta$_{ṃ}$ bhavati | mara$^{\vee}$<••>śabdamātrakam evātra sādhāraṇaṃ na tu maraṇavastu śo — above l. 1
2. ṣasyendriy$^{?}$ādinirodhasya cātyantavaidharmmāt* vakṣamāṇān na ca śabdād arthagatir ato na sāmānyāc chabdarūpāt* siddhir iti etena maraṇaviśeṣasya vya vijñānāvyabhicāriṇaḥ | taruṣv asi
3. ddhatvajñāpanenānityatva$_{ṃ}$ ca buddh{ai}er acetanatvasya sādhanaṃ ⊙ sāṃkhyenopanyasta$_{m*}$ saṃsthānaviśeṣaś ca tanukaraṇabhuvanādīnāṃ viśiṣṭabuddhikāraṇatvasya sādha-^<nam u>{u}(pa)nyasto vaiśeṣikai¦ — below l. 8+3
4. s tāv ādī yeṣāṃ tāni buddhabhuvanādīnāṃ dharmmiṇā sambandhi⊙no ye 'cetanatvādayaḥ | sādhyās teṣāṃ sādhanāny asiddhāny ākhyātāni ādigrahaṇāt* sthitvāpravṛttir ityevamādaya — ka→va
5. ḥ hetavo gṛhyante kathan te py asiddhā yāvatā 'nityatva$_{ṃ}$ bu⊙ddheḥ | saṃsthānaviśeṣaś ca bhuvanādīnāṃ siddho yasmātatrāp{ī}i (bu)ddhibhuvanādiṣu śabda eva prasiddho rthas tu yādṛśo vācya¦
6. ḥ sāṃkhyasya sa na siddha eva buddhipūrvvatvāvyabhicārī ca saṃ⊙sthānaviśeṣo siddhaḥ | saṃkhyāye tāvad buddher acetatvasādhane katha$_{ṃ}$ śabda eva siddho nārtho yasmān na pare saugatā
7. 'pracyuta{ḥ}rūpasyopalayanam adṛśyātmatvan anityatām icchanti | na hy apracyutaidṛśyarūpaṃ vastv adṛśyaṃ bhavati yad anitya$_{ṃ}$ syād ato niranvayām eva nivṛm$^{?}$ttim abhyupetās tataḥ ¦
8. śabdaḥ siddha ubhayo^ sādhāraṇo na tv arthaḥ kaścit^{0} | avivakṣito viśeṣo yasminn ātmapracyutitirodhānarūpe addhaśyatvam arthakriyāviniyogā^<yo>gyatvañ cānityatvaśa¦ — below l. 8+8

(D124a2; P145a8)

113b

1. bdavācyaṃ niranvayapracyutes tirohitasyaṃ cāviśiṣṭaṃ tad evaṃ sāmānyam anāśritaṃ viśeṣaṃ siddhaṃ tasya siddhau satyāṃ viśeṣaṃ vikalpya siddhatvacodanā upalayanaṃ prativādino 'siddham iti jā{(hy)a}<tya>ttara$_{m}$ bhavati — above l. 1+1
2. ācāryas tu jātyuttaratvam asya nirākarttu$_{m}$ jātyuntaraviṣaya$_{m}$ darśayati syān mithyottara$_{m}$ yadi dvayor api vādipratividinor iṣṭaṃ kiñcid vastv iti vastusat* sāmānyaṃ bhavet(*) | yad{i}abhidheyo yam anitya
3. śabdaḥ dvayor api siddhaḥ syāt* | syān mithyottara$_{m}$ kṛtakatvā⊙divat* | kṛtakatva$_{m}$ hi sādhāraṇaṃ vastu siddha$_{m}$ na kṛtakaśabdasya ghaṭo vābhidheyaˇ<ḥ> śabdo vā kevalaṃ hetujanyatva$_{m}$ vastuno abhidheyaṃ ¦ — above l. 1+3
4. tac cobhayor api siddha$_{m*}$ | yadi ca tanmātraṃ sādhyena vyāpta$_{m}$ na bhave⊙t(0) sāmarthyād viśeṣa ākṣi*py*etāśabdo pi tanmātram eva tv anityatvena vyāpta$_{m}$ tataḥ śabdābhidhe-(y)e kṛtakatvasāmānye sādhya — pe→pye
5. vyāpte siddhe sati | sādhyasāmarthyānākṣipto śabdopādānaś ca ⊙ viśeṣo vika*lpy*amāno bhavati | jātyuttaram iha tv anityatvaśabdavācyo rtho ya ekasya siddho na so ca? parasya anityatāśa — lpa→lpya
6. bdavācya{ṃ}tva$_{m}$ kevalam aviśiṣṭam a*st*{v}*i* <a>rtha{sya}<s tv a>tyantabhinnaḥ | tasmā⊙n nehārthaviśeṣavikalpo jatyuttara$_{m}$ | nanv ihāpi tirodhānan nāma {dṛ} adṛśyātmatva$_{m*}$ | arthakriyāviniyogyayogyatva¦ — stva→sti, below l. 8, below l. 8
7. ñ ca sādhāraṇam oˇ<(ā)>vayoḥ | na vai paro bauddhastu?ttirodhānam avasthitasyārtha{ḥ}syānityatvam āha | kin tarhi nira{nva?}<nva>yanirvṛttivināśam anityatvam āha | punaḥ sāmānyaṃ sādhayitum āha | nanv iti — below l. 8+(7); below l. 8+7
8. vinaṣṭasyeti niranvayanivṛttasya tirohitasya ca avasthitasyaiva śaktirūpeṇa dvayor iti vādipratividinoḥ | avyaktir adṛśyātmatārthakriyāviniyogāyogyatvañ ca sādhāraṇam a

(D124b3; P146a3)

114a

1. nityaśabdavācyam asty eva | yathā kṛtakaśabdavācyaṃ hetujanyatva$_{ṃ}$ nāma | syād avyaktiḥ sādhāraṇī yadi sambhavet^{0} | akṛtarūpasya tv avyaktim evāsaṃbhāvayann āha | keyam iti | anena lakṣaṇeneti adṛśyātmatā
2. avyakti sā cānitya{tve}<te>ti | pradhānaṃ triguṇātmikā prakṛtiḥ puruṣaś cidrūpaḥ | ādigrahaṇād avasthāviśeṣā 'dṛśyātmāno 'nityā prāpnuvanti | athādṛśyāvasthāyāḥ prāk^{0} anyeti dṛśyātmatā dharmmaṇo 'vya — above l. 1+2
3. ktir adṛśyātmatā 'nityatā na tv adṛśyātmatāmātra$_{ṃ}$ bhavatv īdṛśī ⊙ nāmāvyaktir yat punar anyadharmmā prāk* | apracyutarūpaś cety etad ekam iha s(u)vyāhṛta$_{ṃ}$ vākyaṃ bhavadbhir yady apracyutātma(ṃ) katha$_{ṃ}$ dṛśy{ā}a
4. tādharmmanivṛttis tad apracyutātmano nāvyaktir idṛśī sambhavatī⊙ty arthaḥ | etenāpracyutātmanaḥ pūrvvadharmmānivṛttikathanena prāktanyā avasthāyā nivṛttir a*pya*nu- — anyā→apya
ˇ<••>papadyamānā vyākhyātā ¦ — below l. 8+(4)
5. tām eva vyākhyāṃ darśayati | yo <••>vasthānivṛrttisāṃnvayatayā '⊙vyaktiśadṛśīm anityatāśabdasya viṣayam āha śāṃkhyaḥ | kaścid abhivyaktivādī śaktirūpeṇāvasthitaḥ sarvvo '{va}(stho) rtho vya — above l. 5; śa→sa
6. jyata iti | anyas tv avasthāntaravādī sarvvātmanā hi sarvve bhā¦⊙vā<ḥ> pradhānaprasevake vyavasthiˇ<••>tā na dṛśyante | pratyayayavasāttu? prasevakān niṣkāsitā iva dṛśyā bhavanti | tato na vyaktir niva¦ — in l. 6, above l. 1
7. rttate | śaktiś cāvatiṣṭhate | api stva<tv a>vasthāntaraprāptiḥ | kevalā bhavatīti tatra prathamaḥ | sāṃkhyo vyaktivādī nirākṛto vasthāvādī sa$_{ṃ}$praty anubadhyate | tathā ca prasaṅgaparisamāptau vakṣyati | evaṃ — below l. 8+7
8. hi sukhādīnām asandigdhabhedo bhavatīti | etasmi$_{ṃ?}$s tu nirākṛte bhavatu vaibhāsikapakṣanirākāraṇaṃ na tu tam evoddiśyāyaṃ granthaḥ pravṛttaḥ | tasyāpi sāṃkhyasya saivāvasthā katha$_{ṃ^{*}}$ nivṛttā

(D125a4; P146b6)

114b[87]

1. yena na dṛśyate | {••} apracyutā ca pradhānaprasevakāvasthānāt* | avasthās tasya ghaṭasya cakṣurvvijñānagocarāḥ | paṭa(pr)āvṛt(ta)<ta>syeva nivattante avasthātā punar dṛśyo bhāvo 'vasthita eva vivekam avasthāntara — above l. 1
2. m avasthānāñ ca praśaktam asahamāna āha | keyam iti itaro rthakriyayā darśanena ca tām avasthāṃ darśayati yasyā nivṛttir anityatā yeyam avasthā udakadhāraṇānayanādyarthakriyām upaˇ<ni>dhīyate | vini — below l. 8+2
3. yu••te kā punaḥ sadṛśīty āha | yām aya$_{ṃ}$ jantur adhyakṣam akṣeṣv a⊙dhyakṣanimittam adhyaˆ<(va)>syati katham adhyavasyati | ghaṭo yam iti vācak{o}ena saṃsṛṣṭāt tad evam arthakriyayā pratyakṣeṇa ca pramāṇena — below l. 8+3
4. vyapadeśena copalakṣitāvasthā kathaṃ punar ete 'rthakriyāda⊙yo 'vasthānibandhanās tad ity avasthāyā nivṛttāv anivṛttāv apy aparasyāvasthāntarasyārthakriyādeḥ sarvvasyaivābhāvāt^{0} | avasthā
5. nibandhanā arthakriyādayo ni̲āvasthātṛnibandhanāḥ | yady evaṃ ⊙ saiva tarhy avasthā vyapadeśādiviṣayo ghaṭaḥ kuta ity āha | yathokta$_{ṃ}$ *vy*ipadiśyamānaniyujyamānādhyavasīyamāna$_{ṃ}$ lakṣa — vi→vyi
6. ••svabhāvo yasya ghaṭasya sa ca tadavasthātmako vinivṛttas ta⊙smād anivṛtto yo 'vasthātānyas tasyāvasthāyāḥ sa paryanuyojyaḥ | satva$_{ṃ}$ prati kathaṃ punar asāv arthakriyayā pramāṇena vā
7. vinā vidyamāno bhaved iti bhavatu vā vidyamāno na tv asau ghaṭo bhāvikaḥ | pāramā*rthi*{ri}ka aupacārikaḥ tu bhavet^{0} saty upacāranibandhane | yathā naḍvalodake pādarogavyapadeśaḥ — cā→rthi
8. | kathaṃ na vāstavo ghaṭa ity āha | atallakṣaṇatvāt tasyāvasthātuḥ ghaṭo hi viśiṣṭā{yā}rthakriyāyogyo viśiṣṭākāraś ca dṛśya̲i̲o rthaḥ sa cāvasthātā na tathety atatsvabhāvaḥ | katham atallakṣaṇo yāva

(D125b6; P147b2)

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[87] Marking above *yena na dṛśyate* in l. 1: Roman-L-like sign top left of *ye*, inverted L-like sign above *te*. Meaning unknown.
Unallocated *akṣara*s above °*prasevakāvasthānāt** in l. 1 preceded by an *anunāsika*-like sign: tasmā?•ākata +7
Possibly a note below °*stavo ghaṭa ity āha* in l. 8.

115a[88]

1. tā vastu dṛṣṭam adṛṣṭaṃ caikarūpam eva tena vinivṛtte pi ghaṭe ya evāvasthitaḥ | sa eva ghaṭātmā bhedadarśanaṃ kuta iti ced avasthāntareṇa saṃsarggād bhedadṛṣṭir bhavati | vastunas tu na bhedaḥ | yadi tahy avasthābheda
2. iṣṭa sa evā<••>sthābhedo {bhe} vastubhedasya lakṣaṇaṃ | svabhāvaḥ ki$_{ṃ}$ n{y}eṣyate | evaṃ hi sukhaduḥkha$\underline{m}^{?}$ohānāṃ parasparato bhedo 'sandigdho bhavati | yadi avasthābhedalakṣaṇa eva vastubheda iṣyet{e}a | sukha — above l. 1
3. sya hi hlādārthakriyāyogyā cākāraviśeṣavatī ca yādṛ⊙śy avasthā sā duḥkhe na dṛśyata iti tayor vāstavo bhedaḥ saty api tv avasthā{va}bhede yadi vastubhedo na syāt* | tadā sukhādīnā
4. m api bhedo na sidhyati | sāṃkhya āha kasyacid rūpasya sukhā⊙dilakṣaṇasya an(u){pa}kārā{du}<d a>nugamāt sarvveṣāṃ bhāvānām avasthāyāḥ | saty api bhede abhedaḥ | ekatvam ācāryaḥ na {tv e}<(n)v (e)>tat su — above l. 1+4 / below l. 8+••
5. khaduḥkhamohānā(ṁ) tulyaṃ kasyacid rūpasyānukaraṇaṃ nāma ta⊙thā hi karttṛtva$_{ṃ}$ pariṇāmitva$_{ṃ}$ ca trayāṇām apy asti | puruṣāṇā ca bhoktṛtvam a{ktṛ}karttṛtvam apariṇāmita{$_{ṃ}$}tvañ ca ekarūpānu
6. kara(ṇ)aṃ tulyan tataś ca sukhādīnāṃ puruṣāṇāṃ caikyaprasaṅgaḥ ⊙ | sāṃkhyo bhāvānāṃ bhede sati krameṇābhivyakter vvirodhaḥ syāt tata aikya$_{ṃ}$ parasparānāyattānā$_{ṃ}$ hi yugapad abhivyaktir yathā
7. (pu)••ṣasukhādīnām abhede tu kiñcit^{0} kathaṃcit pariṇata$_{m*}$ sat* punar anyathā pariṇam{y}ata iti syāt* kramābhivyaktiḥ tat tasmāt tarhi virodhād akramābhivyakter ghaṭadadhyādiḥ kim aneko
8. stu abhedād dhi kramābhivyaktyā bhavitavya$_{m*}$ bhedāc cākramābhivyaktyā ghaṭādayaś cākrameṇābhivyajyate | tasmād bhinnair bhavitavya$_{m*}$ | atha nābhedamātrā<ŧ> kramābhivyaktyāṃ bhedamātrā$^{\vee}$<(ŧ)> vānyayā bhavita — below l. 8 / below l. 8

(D126b1; P148a6)

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[88] One illegible unallocated *akṣara* with a number above °*daḥ* | *yadi* in l. 1.
One illegible *akṣara* below °*mātrā*$^{\vee}$*<(ŧ)> vānya*° in l. 8, possibly with number 8.

115b

1. vyaṃ | evan tarhi <••> vā virodhaḥ kramābhivyakter abhedena vyāpanasyāsiddhau satyāṃ na hi kramābhivyakter bhedasya ca sahāvasthānavirodho nāpy aikātmyavirodhaḥ | paraspara{vi}parihārasthitalakṣaṇas ta¦ above l. 1
2. to bhedaviruddhenābhedena yadi vyāptiḥ sidhyet^{0} kramābhivyakter eva$_{ṃ}$ viruddhavyāptyā bhedena virodha syāt* | na cāsty abhedena vyāptir nāpi pūrvvakrama iti kuto virodho bhede pi tarhi kathaṃ kra
3. maḥ | yasya paścād yo bhavati tat tasya pūrvvasya kāryan takāryatvā⊙c ca tadaniṣpattau na niṣpadyate | aniṣpatte ca kramo bhavati | abhede tu saty atiśayenākra{mya}matvaprasaṅgo yathā ekasya su
4. khādyātmanaḥ | akramo 'bhedāt*{ḥ} | kramadarśanāt tu bhedo ⊙ gamyate | yataḥ kṣīrasya dadhi kārya$_{ṃ}$ tatkāryatvād eva {sta}<(t)a>tas tasyābheda iti cet^{0} yukto yam abhedo yadi tatkāryatv{ā}asyā below l. 8+4
5. bhede pratibandha<(ḥ)> siddho bhaven nanu ca siddhaḥ pratibandhaḥ | ta¦⊙thā hi bhedā vipakṣaḥ | parasya ca ghaṭapadādir bhedaḥ | tasmāt kāryatva$_{ṃ}$ vyāvṛttam abhede pratibaddham anvayas tv asya nāsti ¦ above l. 5
6. abhedasya pareṇānabhyupagatatvād ity āha | sa ca pratiba⊙ndho yasyānvayo nāsti | tasya na sidhyati | vyatirekasyāpi saṃdehād i˘<ti> vyatirekicintāyāṃ vakṣyāmaḥ | tasmān na kārya below l. 8+••
7. tvān•a kramābhivyakter naikarūpānugamād abhedaḥ | bhedas tv avasthābheda{ḥ}lakṣaṇa{ḥ} eva vastunas tasyāṃ nivṛttāyāṃ nivṛtta$_{ṃ}$ vastu vastuny anivṛtte tu nāvasthānivṛtti{ra}<r nā>bhivyaktir iti | sarvvathāvasthā below l. 8
8. nivṛt(t)yā 'vya*kty*ā caikavyāvṛttisamāśrayasya kalpanayāpi sambandhibhedasya vyadāse tyāge pi naikaḥ kathañcid dharmmo 'dṛśyatvam anyo vā yam anityaśabdo brūyāt* | yathaikavyāvṛttisa(ṃ)śrayāvyu ktā→ktyā

(D127a4; P149a3)

116a[89]

1. dastasambandhibhedāṃ hetubhya utpatti$_{ṃ}$ bhāvānāṃ kṛta-<••>śabdo 'bhinnām āha | yathā dhvaste{ṭha}ˇ<ta>ra{ta}yor na samāna eko dharmmaḥ | tathā vṛkṣapuruṣayoḥ | saty api mṛtaḥ puruṣayo mṛto vṛkṣa iti ca vyapadeś{e}amātre vastu above l. 1, above l. 1+1
2. punar yādṛśaṃ maraṇasāmānyaṃ caitanyena vyāptaṃ siddhaṃ tādṛśaṃ nāsti kīdṛśaṃ tat* yasya maraṇasya vijñānakāryaśvāśoṣmapariṣpandavigamalakṣaṇasya <••>rśanāt^{0} prāṇyantara iti | ekatra mriyamā above l. 1
3. ṇe maraṇaṃ dṛṣṭaṃ vāstaṃ tato 'nyatrāpi prāṇini mriyamāṇe ⊙ tad evaitat^{0} prāṇimaraṇam ity avasyati | iha {da}śvāśoṣmarudhiramāṅgāpūtibhāvo vijñānā(dh)īno yato nivarttate | tatrā¦
4. nadhiṣṭhātṛtvād vijñānam api niruddham avasīyate | tat sādhāraṇaṃ ⊙ caitanyāvyāpta$_{ṃ}$ pratyakṣataḥ | siddharūpaviśeṣaṃ tac ca yadi taruṣu syāt* syāc caita{da}nyapratipattir nnanu ca śoṣalakṣaṇaṃ ˇ<maraṇaṃ> tatrāsti vṛ¦ above l. 1+4
5. kṣādau | satya$_{ṃ}$ kevalaṃ yadi śoṣādika maraṇaśabdena vaded di⊙gambaraḥ | tadā tasyāpi pratibandhaś caitanyena nirūpyaḥ | yato nirūpitapratibandhāmaraṇāc caitanyaṃ sidhyet* | tasmād diga
6. mbaropanyaste pi hetau śabdamātra$_{ṃ}$ sādhāraṇaṃ siddha$_{ṃ}$ na tv artha⊙ḥ | sādhyavyāpto maraṇaśabdavācyaḥ siddhaḥ | tathā vaiśeṣiṣekopanyaste pi hetau sādhyavyāpt{o}am artham aprasiddha$_{ṃ}$ darśayitu
7. m āha | tathe<t•> saṃsthānam api yādṛśaṃ buddhipūrvvaka$_{ṃ}$ dṛṣṭam anuvṛttimat* prāsādagopurādiṣu anena sāmāny{e}arūpatva$_{ṃ*}$ darśita$_{ṃ}$ saṃsthānasya kīdṛśaṃ punas tad (bu)ddhipūrvvaka$_{ṃ}$ saṃsthānam ity āha | yasya ¦ below l. 8
8. saṃsthānasya darśanāt* | yenāpi na prāsādīnāṃ karaṇaṃ dṛṣṭa$_{ṃ}$ tasyāpy akriyādarśi{ta}naḥ kṛtabuddhir bhavati | tathā hi prāsādādayaḥ saṃsthānaviśeṣānugatāḥ kṛtanniṣpanā api dṛṣṭāḥ kṛ¦

(D127b5; P149b5)

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[89] One illegible *akṣara* below °*viśeṣān*° in l. 8 (maybe to be read with *pratibandhāmaraṇāc* in l. 5 above).

116b[90]

1. tab{e}uddhihetavo bhavanti | tasmāt tādṛśaṃ saṃsthānasāmānyaṃ kṛtaniścayanimitta$_{m}$ pratyakṣarūpaṃ buddhipūrvvaka$_{m}$ prasiddha$_{m}$ loke yadi ca tādṛśaṃ syāt tanukara-<••>bhuvaneṣu tadā sarvve hetavaḥ saṃsthānaviśeṣā — above l. 1+(1)
2. t^{0} sthitvāpravṛtter ityevamādayaḥ | tatheti gamakāḥ syur iti na buddhipūrvvakatvena yaṃd vyāpta$_{m}$ saṃsthāna$_{m}$ tat tanubhuvanakaraṇeṣu siddha$_{m*}$ | etam evārtha$_{m}$ śloke<u>ṃ</u>?<••> sātirekam āhāpi ceti | yādṛk sannive¦ — above l. 1
3. śādy ādigrahaṇāt* sthitvāpravṛtyādi | adhiṣṭāntarbhāvābhāva¦⊙yor anuvṛttimat* siddha$_{m}$ tasmāt tādṛśo yad anumīyate | buddhipūrvvakatva$_{m}$ tad yukta$_{m}$ vastubheda iti kṛtabuddhihetvād anyad eva hi ¦
4. prāsādādisaṃsthānavastu ahe<u>ṃ</u><••>tvartheḥ | anyad eva bhuvanādi⊙saṃsthānavastu pratyakṣeṇa prasiddha$_{m*}$ | tatra prāsādādisaṃsthānavastubhede prasiddhasya buddhipūrvvakatvasya saṃsthānaśabdasā{tra}myamātrā — below l. 8+••
5. t^{0} | yad abhedikalpita$_{m}$ saṃsthānaṃ tasmān na yuktam anumāna$_{m*}$ | na hi ⊙ dhūma ^<syāt> pāṇḍudravyam(ṛ) iti | yataḥ kutaścit pāṇḍudravyād dhutāsane ••numāna$_{m*}$ yukta$_{m*}$ | mā bhūt^{0} pāṇḍumātrād anumāna$_{m*}$ janyadravya$_{m}$ ¦ — below l. 8+7
6. hi niyatarūpam avayavasanniveśas tu sādhāraṇo dravye<u>ṣv</u>? ity ā⊙ha | anyathābhyupagame mṛdvikārasya kasyacid ghaṭādeḥ kumbhakāreṇa karaṇād va{mmī}<lmī>kasyāpi tena kumbhakāreṇa kṛti siddhye — below l. 8
7. t^{0} | yo mṛdvikāraḥ sa kumbhakāra{ḥ}kṛtaḥ sanniveśamātrasya viśeṣāt* | syād etat sāmānyavati sādhane siddhe viśeṣavikalpaḥ kāryasa{ma}jātyuttaram ity āśaṅkya jātyuttaraviṣaya$_{m*}$ darśayitu¦
8. m āha | sādhyenānugamāt* vyāptatvāt^{0} | kāryakṛtakatve sādhāraṇyena sādhane siddhe nāśri{t(y)a}taviśe<u>ṃ</u><(ṣa$_{m}$)> hi kṛtakatva$_{m*}$ sādhanaṃ śabdavat* | tac ca sādhyena vyāpta$_{m*}$ siddha$_{m*}$ tad asāmarthyākṣiptasyāśabdo — below l. 8+<u>8</u>?

(D128b1; P150b2)

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[90] One illegible unallocated *akṣara* with a number below *sādhāraṇyena* in l. 8.
One or two illegible unallocated *akṣara*s with a number (maybe 5) under °*viśe*ˇ in l. 8.
Possibly one *akṣara* under °*sāmarthyākṣipta*° in l. 8.

117a[91]

1. pādānasya ca sambandhin{i}aḥ | śabdaghaṭāder bhedāt* | kṛtakatvasya tadbhedoktinimitto doṣo na ghaṭakṛtakatva$_{ṃ}$ śabde siddha$_{ṃ}$ śabdakṛtakatva$_{m*}$ tv ananvayam iti tat kāryasamaṃ nāma jātyuttaraṃ mata iha
2. tu yaḥ sādhyavyāptaḥ | saṃsthānaviśeṣādiḥ | sa na siddho yaḥ siddho na sa vyāpta ity avaśyam eva gamako nirūpyo yadi tu vyāpto na nirūpyo dharmmas tadā yāvaty arthe ekaḥ śabdaḥ sa eko hetus tatrai
3. kadeśe siddhasya dharmmasya sarvvatra śabdamātrād anumāna$_{m*}$ syād i⊙ty āha | jātyantare 'nyajātīye saṃsthāne kṛtabuddhiniścayanimitte prasiddhasya śabdasāmānyaṃ samānaśabdatva$_{ṃ}$ taddarśanān na yu¦
4. kta$_{ṃ}$ sādhanaṃ karttu$_{m*}$ | katham iva yathā gośabdavācyatva$_{ṃ}$ vāgā{mā}⊙dīnāṃ na śakya$_{ṃ}$ viṣāṇam anumāttu$_{ṃ}$ gośabdavācye jātyantare hi viṣāṇaṃ prasiddha$_{ṃ}$ kasmāt punar vvastusiddhi(r) na śabdād ity āha | vi
5. vakṣāpratibaddhatvāt sarvvatraiva śabdā<ḥ> santi teṣāñ ca bhāvāt* ¦ ⊙ arthasyāsambandhasya siddhāv abhyupagamyamānāyā$_{m*}$ sarvva$_{ṃ}$ vastu sarvva<••> sidhyati | tasmān na sādhyāvyāptahetuvikalpo jātyuttaraṃ śabda — in l. 5 / below l. 8
6. mātrasya hetutvaprasaṅgāt* vastusvarūpe vastvātmake hetāv a⊙siddhe 'dṛṣṭasādhyavyāptike 'yam asiddhatānyāyaḥ siddhe punar hetau sādhyena vyāpte na kevalam aśabdopādāna$_{m*}$ viśeṣaṇaṃ — ā→$_{m*}$
7. vikalpitam adoṣakṛt* | upāttam api viśeṣaṇaṃ na sādhanadoṣam ācaty asiddhāv api tasya yathākāśaguṇatva$_{m*}$ śabdasya kṛtakatvaviśeṣaṇam asiddham api na kṛtakatva$_{m*}$ vibadhnāti (ā)kāśaguṇa
8. tvaikārthasamavāyinaḥ kṛtakatvād anityaḥ śabda iti | tathā hy anvayavān yaḥ sa hetur ākā{ra}śaguṇatva$_{ṃ}$ ca śabdamātraniṣṭha(ṃ) vinā kṛtakatva$_{ṃ}$m anvayi tad ākāśaguṇarahitam evāsyābhipreta

(D129a3; P151a7)

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[91] Unallocated note below *ca śabda*° in line 8: (di)h̲[?] +7̲[?]
Possibly one *akṣara* below *anvayavān yaḥ* in l. 8.
Possibly one or two *akṣara*s below °*guṇatvaṃ* in l. 8.

117b[92]

1. m iti | tad eva sādhanaṃn tac ca siddha$_{ṃ}$ tathā 'siddhatvodbhāvanaṃ jātyuram eva tad evam asiddhe rthe sādhyavyāpte śabdavācyavastumātrasiddhāv api na sādhanabhāvaḥ samp(r)ati tu viśiṣṭaśabdavācyatvāprasiddhe̲[?]
2. '[?]pi vastusiddhau gamako hetur iti darśayati | asiddhāv api vācakasya śabda vācye hetuvastuni siddhe sidhyati sādhya$_{ṃ}$ yathā bauddhenokta$_{ṃ}$ mūrtyādisādhanam aulūkasya vaiśeṣikasya gamakam e¦
3. vā(s)arvvagatadravya{$_{ṃ}$}parimāṇa$_{m*}$ mūrttir aulūkyasya spṛśyatva$_{ṃ}$ na ⊙ spṛśya˘<ta>tve mūrttiśabdaḥ prayuktas tad aya$_{ṃ}$ vaiśeṣikasya śabdo prasiddhaḥ | spṛśatva$_{ṃ}$ prasiddham ato bhavaty eva sādhana$_{ṃ}$ (t)ad eka$_{ṃ}$ sā — below l. 8+3
4. dhya(vy)apto yo rtha<ḥ> (s)a pramāṇenaiva na siddha iti anyatarāsiddhi⊙(ḥ) | yā punaḥ śāstre{ḥ} hetor asiddhatvād anyatarasyāsiddhir udbhāvyate | kīdṛśaṃ punas tad anyatarasiddham ity āha | yathābhi — in l. 4
5. vyaktivādino mīmā$_{ṃ}$s̲[?]akasya vaiyākaraṇasya vā kṛtakatva$_{m*}$ ⊙ yad vaiśeṣikeṇopanyasta$_{m*}$ | tad asiddha$_{m*}$ | śabdo 'bhivyajyate | na krita iti hi śāstraṃ vyākaraṇe tv anityam api tad anyatarā¦
6. siddhodbhāvana$_{ṃ}$ na sarvvatra vastubalapravṛtye py anumāne kutaḥ | ⊙ yo hetupramāṇaṃ dṛṣṭas tasya pratijñayā 'gamarūpayā 'siddhacodanayayogād anapekṣaṇīyatvād dhetor anadhikāro '(num)ā
7. ne vastvāśraye śāstrasyānadhikārāc ca na tat* sarvvatrānumāne | atha syāt* pramāṇenaiva bādhana$_{m*}$ kṛtakatv{e}asya ˆ<(hi)> kim abhivyaktivādaparigraheṇa tarhi atha tadbhāvī 'bhivyaktiḥ śabdasya pra(m)ā — below l. 8
8. ••n(ā)••(tī)taḥ (|) ta•••i•i••bhi{pra(v)i}(vy)aktivādenāpramāṇakena / yata evan tasmāc chāstra{pramā(śra)}pratibadha$_{ṃ}$ yasya trairūpya tasminn anyatarāsiddhiḥ | śāstreṇodbhāvyate | anyatra tv a(nu)¦

(D129b5; P152a3)

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[92] Unallocated note (or two notes) above *evam asiddhe rthe* in l. 1, ca. 10 *akṣara*s.

118a[93]

1. mān(e) 'jñānāt(*) | anya(t)arāsiddhir udbhāvyate | maraṇaṃ saṃsthānaviśeṣaś ca pramāṇenaiva bādhito vādina{ḥ}s tu hetusvarūpāvijñānāt* prativādyasiddha ucyate | anityatva-pramāṇaṃ tu sākhyasya vādino
2. na (si)•••••• 'nityatva$_{ṃ}$ vādyasiddham ato 'dṛṣṭasya heto rūpānirṇṇayād adṛṣṭasya pramāṇānirṇṇayād anyatarāsiddhir udbhāvyate | tasmān na vāda udāharttavyaḥ | katham ācāryeṇa kṛ{ta}tkatvam evābhi(vy)a
3. •i••d(i)no 'siddham udāhṛtam udāharaṇasya diśam ācārya⊙ḥ prāha yathā śāstraprasiddham v$^{?}$astu itarasyātacchāstrakasyāprasiddha$_{ṃ}$ eva$_{ṃ}$ pramāṇasiddha$_{ṃ}$ vastu yad yatra na vidyate prati(jñā)yate ca (v)ā
4. din(ā) ••t• tat^{0} prativādyasiddha$_{ṃ*}$ prativādino vā yat^{0} pra⊙māṇasiddha$_{ṃ}$ tad vādinaḥ pramāṇena na jñātam iti vādyasiddham ucyate | na tu śāstrāśrayeṇa | pratijñārthaikadeśasyāsiddhatvam asaṃ
5. ••••••••($_{ṃ*}$) prāha | ••(ḥ) (p)unaḥ pratijñārthaikadeśo dharmmī dharmmo ⊙ vā 'siddhaḥ | dharmmī tāvad yathā anityaḥ śabdaḥ śabdatvād iti | samudāyaikadeśo dharmmī śabdākhyo hetuḥ | •••••• siddha evety ā
6. (h)a | (so pī)ti sādhya••••••yor bhedāt* | (n)a yad eva sādhya$_{ṃ*}$ tad e⊙va sādhanamata$_{ṃ}$ sādhyasya dharmminaḥ svarūpasā- ḥ→$_{ṃ}$ dhane siddhau karttavyāyāṃ yat sādhanatva$_{ṃ}$ tasyāsiddheḥ sa dharmmī ātmasādhane he
7. (tu) •e•āsiddha ucyate | etad uktan bhavati na śabdo 'tyantam asiddha ātmanas tv anityatve sādhye gamakatvenāsiddha iti | yasmān na sa evātmanaḥ sādhana$_{ṃ}$ | kuta etaˇ | bhāvanm$^{?}$ātrasyeti śabdamā
8. tra••••(nuṣ)aṅgiṇi sādhye sati ˆ<sādhye> pratijñānirdeśāderva below l. 8 siddheḥ puna{ḥ}s tasya śabdasya nirdeśavaiyarthyāt* | na tad eva sādhana$_{ṃ*}$ | syād etat* pūrvva$_{ṃ*}$ sādhyarūpeṇa nirddiṣṭa$_{ṃ}$ paścāt^{0} sādhana(rūpe)ṇa

(D130a7; P132b7)

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[93] One *akṣara* below *°(nuṣ)aṅgiṇi* in l. 8: tyā (maybe an emendation for *prā* in l. 5 above). Unallocated *akṣara* below *pratijñānirdeśād* in line 8: yo$^{?}$ +5

118b

1. tat^{0} kuto vaiyarthyam ity āha | na hīti na hi tatra śabdātmani sādhyatv{o}ena nirdiṣṭe punaḥ sādhanatvena nirdiśyamāne kaścid arthaleśo py anirdiṣṭo nirdeśyate saivāśabdavyāvṛttir ubhayabhā
2. ve kathyate | śabda tv ekatra sādhyanirdeśe 'nyathā sādhananirdeśe vānyathā | na ca śabdabhedo vastubhed{e}am anvākarṣa{ya}ti | atiprasaṅgāt* | tasmāt^{0} sa hetu{prasaṅgaḥ}nirdeś{y}akāve śabdatvenāni
3. tyo bhavataḥ śabda(ḥ) pakṣanirdeśakāla eva tathā siddheḥ ⊙ punar api hetunirdeśakāla eva svataḥ svarūpād eva tathety anityatvasiddhibhāvāt* | na cāsti svarūpād eva siddhisādhyani
4. rdeśakāle tasmāt^{0} svayam ātmano hetur asiddhaḥ | itaras tu ⊙ śabdamātrasy{ā}a siddhatvam apaśyann āha | kathaṃ vai śabdo 'siddha{ḥ} iti | sa siddha<ḥ> kevalam ātm{y}any anityatve sādhye hetutayā — above l. 4
5. 'siddhe{ḥ}r asiddhaḥ | ˇ<••••> sa ca pakṣīkṛto na ca tasmāt* — below l. 8
pakṣīkṛ⊙tād apar$^{?}$aḥ śabdo sti yo hetuḥ syāt* sādhyena vyāptaḥ san* tasyaiva tu hetutve dharmmi{ṇi}nirdeśād etva sādhyasi¦ — ca→va
6. •e(ḥ pun)arnirdeśo nir$^{?}$a{tva}<rtha>ka ity ukta$_{m}$ na tu śabdatvamātra⊙pratibaddhe 'nityatve kasyacid vivādo yuktaḥ | — below l. 8+••
nityam eva śabda{tvasya} sitvatvāt* | tad ity anityatvasya siddheḥ | syād etac chabda
7. syānityatvenānvayo na dṛṣṭo nvayā••dṛṣṭer adṛṣṭir anityatvasya tato vivādāt(*) sādhanopanyāso yady evam a{dṛ}-ˆ<nva>yāpekṣa(ḥ) śabdo liṅgaṃ syād astu tat* ki$_{m}$ dharmmī — below l. 8+7
dharmmyantare nvayībhavitā na ¦
8. sambhavaty etad ity artha{ḥ}s tato nadi śabdo gamakaḥ svarūmātrāˇ<d$^{?}$ eva> gamaka iṣṭaḥ syād iti vivādābhāvaḥ | — below l. 8+8
syād eta(t t)vayāpi dharmmiṇo py ātmanaḥ pratipa<t>tyaṅgatva$_{m*}$ katham asiddha(m u)cyate | — in l. 8

(D131a1; P153b3)

119a[94]

1. yāvatā ātmano pi prakāśakāḥ pradīpapādayo dṛṣṭā ity āha | pradī{pa}pādayaḥ svabhāvena yogyāḥ santaḥ ātmani jñānam utpādayantaḥ jñānaviṣayaˇ<••••>prakāśamānāḥ ātmanaḥ prakāśakā ucyante | n(ai)vaṃ liṅgaliṅgino — above l. 1
2. | naikātmyād ātmaprakāśanaṃ śakyaṃ vijñātu$_{m*}$ bhedani-bandhanatvāt tad iti liṅgaliṅgibhāvasya kathaṃ bhedāśrayo yasmān na{ḥ} svaya$_{m*}$ jñānaviṣayatāpattir eva liṅgasya liṅga-pratipādanaṃ yad abhedena liṅgaliṅgibhāvaḥ syāt(*) / ya
3. sminn eva hi praṙīyamāne yan na pratīta$_{ṃ}$ bhavati | tat tasya liṅgaṃ yathā dhūma⊙pratītāv apratīyamānasya vagner (dh)ūmo liṅgaṃ yat^{0}pratipattor eva ta{gna}sya pratītir nna tat tasya liṅgaṃ yathā ghaṭaviviktadeśapratipattor evā¦ — dī→tī
4. bhāvapratipattir iti na ghaṭavivikto deśo liṅgam abhāvasya | ⊙ tasmād yanniścaye yadaniści$\underline{?}$ta$_{m*}$ tayor nniściˇ<to niści-(ta)>tatvābhyāṃ bhede niścitam anvayajñānāpekṣam itarasya liṅgaṃ na pradīvad ātmaprakāśana$_{m*}$ dha — below l. 8
5. rmmapi bhedenaiva liṅgaṃ syāt^{0} | ity āha | dharmmiṇas tu svabhāvasādha¦⊙ne abhyugamyamāne ayam ātmaprakāśa-naprasaṅgaḥ | anvayasyātrābhāvāt{ā}^{0}<(t^{0})> | svabhāveṇaiva niścīyamāno dharmmī ātmagatasyānitya — below l. 8+($\underline{5}^{?}$)
6. tvasya prakāśakatva$_{ṃ}$ {t*} | pradīpavat* tasmiṃś ca sati śabdasya svarū⊙peṇa nityaṃ siddhatvāt* anyatyatvasyāpi siddhau na syāt* vivāda<ḥ> syād etad yadi hatusādhyayor bhedāt^{0} {d}ehatutvāna svātmani sādhyadharmmyasi — tvā→tva$_{ṃ}$; in l. 6
7. ddhatvāca{te} sarvvabhāveṣu tarhi dharmmiṇo dharmmasya sādhyasya sādhanasya vā bhedāsiddheḥ sarvvatra svabhā-vahetau{ḥ} eṣa pratijñārthaikadeśatvadoṣas tulyaḥ na hi śabdāt kṛtkatva$_{m*}$ vyatiricyate tasmāt kṛtakatvam api prati
8. _(jñā)rthaikadeśa ity āha | (a)smiṁś codye yad vaktavya$_{ṃ}$ tat^{0} svabhāvahetulakṣaṇacintāyām evokta$_{m*}$ bhaven^{0} | tatas tato vyāvarttamānānāṃ vyāvṛrtt(i)samāśrayeṇa niścayavi-śayasya svabhāvasya vyāvahārabhedāt* sā

(D131b2; P154a6)

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[94] Illegible unallocated *akṣara* below °*rthaikadeśa* in l. 8 with a number ($\underline{7}^{?}$). Possibly one *akṣara* with a number ($\underline{6}^{?}$) below *niścayaviśayasya* in l. 8.

119b[95]

1. dhyasādhanayor bheda ekavyāvṛttinibandhanaḥ svabhāvaḥ sādhyo siddha itaravyāvṛttinibandhanas tu siddhaḥ svabhāva{(i)}sādhanam iti | yadi dharmmadharmmiṇor abhedaḥ paramārthataḥ kalpitaś ca bheda{ḥ}s tat katham anyatra ta
2. tvam anyatvañ ca pratisi*ddhy*ata ity āha | tātvikasya rūpasya vicāreṣu prakrānteṣu tathābhūtasya dharmmadharmmirūpasyāsiddheḥ kāraṇāt^{0} saṃvṛteṣu dharmmadharmmipādārtheṣu tatvam anyatvañ ca pratisi{ddha}dhyate | ta¦ ddha→ddhya
3. thā hi | yadi dharmmiṇo{r eka} vyatirekaḥ paraspārataś ca dharmmāṇā⊙sāmānādhikaraṇya$_{m*}$ na bhāve na hi devadattayajñadattādiśabdānāṃ bhinnārthā{••}nāṃ sāmānādhikaraṇyam atha dharmmiṇaḥ parasparataś cā¦
4. bhedaḥ | evaṃ tarhi dharmmavācinā śabdānāṃ paryāya{s}-tvaprasaṅgaḥ | ⊙ vyatirekanibandhanā ca paṣṭhī na syāc chabdasya kṛtakatvam iti | tasmān na pāramārthika īdṛś{y}ānā$_{m*}$ śabdānāṃ artha iti paramā
5. <u>rth</u>?avicāreṣu dharmmiṇo dharmmāṇāṃ cāpāramārthikatvān na tatva$_{m*}$ nā⊙py anyatvam iti prati{ba}ṣidhyate | anumānānumeyavyavahāras tarhi pāramārthikaviṣayaḥ san^{0} katha$_{m*}$ paramārthatas tatvānyatvarahitau si→ṣi
6. dharmmadharmmibhedāv āśritya pravarttata ity āha | pratyayasiddha$_{m*}$ bheda{ṃ}¦⊙m iti etad ukta$_{m*}$ bhavati | anumānānumeyavyavahāro gamyagamakabhāvaḥ | gamyagamakabhāvaś ca ˇ<niścaya>viṣaye svabhāve ghaṭate | above l. 1+6
7. na vastuni ˇ<ne>ścayānārūḍhe tatra ca niścayārūḍhe svabhāve parikalpito bhedo sty eva vyāvṛttibhedenety upapadyate | anumānānumeyavyavahāraḥ kathan tarhi svalakṣaṇaniṣṭhatvam anumānasya below l. 8+7
8. yasmād yaḥ parikalpitasvabhāvo numānād avasīyate | sa bāhyatvātmatayā 'tadrūpavyāvṛttyādhyavasitaḥ | yādṛśaś cāsāv adhyavasitas tādṛśo vidyate bāhya iti pratipatau samvādād bāhyā

(D132a5; P155a2)

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[95] One unallocated *akṣara* above *siddha i*° in l. 1: <u>m</u>? +1
One illegible *akṣara* above *itaravyā*° in l. 1.
Half-circle-like sign at the level of l. 3 in the string-hole area.

120a[96]

1. rthaniṣṭham anumānam etam arthaṃ kārikābhyāṃ darśayitum
āha | yasya pratyayasya ya ātmīyo ˇ<(bhe)da> itarasmād vya- below l. 8+1
vacchedas tatra ca bhede niṣṭhā parisamāptir eṣāṃ pratyayā-
nāṃ | te hi vidhirūpaṃ saṃ{praktā}<(spā)>ṣṭum asaktā ita- above l. 1
ravyāvṛ
2. ttyā kevalayā ātmapratibhāsabāhya?tvenādhyavasanti | tasmād
bhedamātraniṣṭhāḥ bāhyārthaˆ<rūpa>nirapekṣāḥ | teṣu pratya- above l. 1+2
yeṣu vivekino bhāsante dharmmī ca dharmmāś ca tadvive-
kyāśrayaś cānumānānumeyavyava
3. hāro yaś ca vyavahāram vikalpapratyayam upanīyat{o}e tra
dharmmin�i ⊙ sādhane sādhyo dharmmī sa eva sādhanatān
nītaḥ | kathaṃ sa eva bhedasya vyāvṛttyantarasya yā dhīḥ sā
aśriṣṭā yena dharmminā asaṃsṛ
4. ṣṭā sa tathokto vyāvṛttyantaranibandhanayā buddhyā sa dha-
rmmī he⊙tubhāvena gṛhīto ya eva bhedo śabdato sādhyarūpo
nisṛṣṭa sa eva sādhanarūpa iti asiddho hetutvenāyaṃ dharmmi-
vyavadi
5. ṣṭaḥ | etena dharmminṇo siddhatv{e}akathanena dharmmo py
asiddho ⊙ vyākhyāta so pi hy ātmani sādhye hetutvenāsiddha
eva tatrāpi hi yadi tata eva sādhyarūpāt siddhiḥ syāt^{0} ˇ<(s)a> below l. 8+5
prāg eva sā¦
6. dhyakāle nidṛṣṭaṃ iti tataḥ siddhiḥ syāt^{0} vivādaś ca na bha-
ve⊙t^{0} kvacid anityatvasya dṛṣṭatvād evamādiḥ pūrvvakaḥ
prasaṃgo {yathā} yathāyoga$_{m*}$ vācya | athāpi syād anitya-
tvasya ātmanā
7. nvayo siddha iti na tanmātrā{śa}c chabdānityatvaniścaya ite
<|> tasminn apy anvayāsiddhivacane ca tad evāsambaddham in l. 7
āyātta$_{m}$ sa evānityatvalakṣaṇo dharmma katham ātmānam
anvetīti | tatra yady asā
8. v eva dharmmaḥ sādhana$_{m}$ syāt^{0} svarūpadarśanamātreṇaivā-
rtha$_{m*}$ ni*ś(c)*āyayed iti | tad eva$_{m}$ sādhye dharmmin�i dharmme śrā→ś(c)ā,
vā 'siddhatvam upayādya yad apy avipakṣatva$_{m*}$ nāma hetu- ḥ→$_{m}$
tvenopādīyate tad apy asiddha

(D132b6; P155b6)

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[96] Possibly 2 *akṣara*s (or one *akṣara* with a number) below °*ṇaivārtha$_{m*}$ ni*° in l. 8 (maybe related to *ite* | in l. 7 above).
Possibly one *akṣara* below °*tvenopādī*° in l. 8.

120b[97]

1. m iti darśayitum āha | yadā tarhi vipakṣ{ā}a<syā>bhāvo hetur ucyate | tadā kathan tatrāpi vipakṣavyatireke hetau sādhyasyābhāvo vipakṣo yatas tasmāt tad iti vipakṣavyatireko yaḥ sa sādhyadharmma eva — above l. 1+1
2. sādhyadharmmaś cāsiddha iti itara˘<(s)tu> pakṣasapakṣavipakṣāṇāṃ bhedād vipakṣād anyaḥ sādhyadharmmī dṛṣṭāntadharmmī ca tato na kevalaḥ sādhyadharmmaḥ kiṃ tu jijñāsitaviśeṣatvam apy avipakṣatva$_{ṃ}$ pakṣe ¦ — above l. 1+2
3. <'?>sty eva {•ta}<ta>t katham ucyate 'siddha itaro 'siddhatvam eva drūḍha¦⊙yitu$_{m*}$ pṛcchati ka<ḥ> pakṣa itiḥ | anyaḥ pakṣavipakṣalakṣaṇam āha | yatretyādi | sa tahīcchayā kṛtalakṣaṇatvāt pakṣo vastu — left margin, above l. 1+3 in l. 3
4. vaśāt kṛtāpi pakṣasya yā vyavasthā tā($_{m*}$) katham apanudet^{0} | ⊙ ••tathā hi paramārthato {hi} yaḥ sādhyarahita<(ḥ)> sa vipakṣo yatra tu kaścid dharmmaḥ sādhayitum iṣṭaḥ sa pakṣa{vipakṣa}s tataś ca ¦ — in l. 4
5. {so}<yo?> pi pakṣīkṛta*ḥ* so pi kadācid vipakṣaḥ syāt paramārtha⊙ta iti | yāvat* p{ā}a(kṣ)īkṛtas tāvad avipakṣa iti na śakyate jñātu$_{ṃ}$ tasmān na {na} pakṣo vipakṣatva$_{ṃ}$ pratihanti | yadi tu — above l. 1, ī→ḥ
6. pratihanyāt^{0} dharmmo na kaścid anaikāntikaḥ syāt^{0} vipa⊙kṣasyāpīcchākṛtatv{a$_{ṃ}$}ād icchayā pakṣīkṛtād anyo vipakṣas tad asāv apīcchākṛtas tato na kaścid vipakṣāvyāvyṛttyānaikā
7. ntikaḥ syād ity etat^{0} prām eva nirloṣṭita$_{ṃ}$ kiñ ca sādhyasya vyatireko vipakṣas tasya ca vipakṣasya vyatireko 'bhāvaḥ yadi dharmmiṇi siddho bhavet^{0} pratiṣedhapratisedhasya vidhi¦
8. rūpatvāt* tkim asiddham asti yasya sādhanāya hetu<(ḥ)> ˆ<r itaras tu?> sapakṣādīn bhinnān pa{sya}<śya?>n* punar āha | na vai sādhyasyosiddhimātreṇa | hetunā sarvvo vipakṣaḥ kutas tarhīty āha | tasya sādhyasya vyatire — in l. 8, below l. 8+8 below l. 8+8

(D133a7; P156b2)

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[97] Unallocated *akṣara* below *yasya* in l. 8: ścā? +8

121a[98]

1. keṇābhāvenobhayor vvādiprativādinor yor niścitaḥ sa eva vipakṣas tataś ca tasmi(ṁ){śca} dharmmiṇi sādhy{o}ābhāvo 'niścitas tenāvipakṣatva$_{ṃ}$ tāvatā siddha$_{ṃ}$ na ca sādhyasiddhi$_{ṃ}$r asti tat kim ucyate | 'vi
2. pakṣatve siddhe kim aparaṃ sādhyata iti | yady evaṃ sandigdhasādhyadharmmo pi dṛṣṭānto nena lakṣaṇenāvipakṣaḥ syāt* | tatrāpi hi sādhyābhāvo na niścitas tataḥ ki$_{ṃ}$ tu tasmād iti ˇ<ta>d idam avipakṣatva$_{m*}$ above l. 1+2?
3. kathaṃ sādhanaṃ syāt kathaṃ ca na syāt* aniścitaṃ sādhyavyatire⊙kākṣā<d vyā>vṛ{r}ttirūpam asyāvipakṣatvasya below l. 8+3
yatas tasmā{rtha}ˇ<n na syā>d aniścayo pi sādhyavyatireka{vyā}vyāvṛtteḥ katham asādhanam aniścitan ta below l. 8+3
4. d iti sādhanalakṣaṇam asya yataḥ sādhyavyatirekān nivṛttī⊙s tṛtīy{e}a(ṃ) rūpa$_{m*}$ | sādhanasya tac cāsyāniścitam iti saṃdigdhavipakṣavyāvṛttikam aliṅgam eva | tenaivāvipakṣatvenopā¦
5. t(t)ena sādhyavyatirekavyāvṛttiniścayaṃ<ḥ> kriyate | yady evaṃ ka¦⊙tham aniścayād eva kāraṇān niścayo bhavati | katham aviˇ<(pa)>kṣatvān niścaya ucyamāno aniścayād evokto bhavatīty āha | sādhya¦ in l. 5 below l. 8+5?
6. vyatirekasyāniścayo yasmāˆ<d a>{d}vipakṣaśabdenocyate | tasmā⊙t tata eva sādhyābhāvasaṃdehāt katha$_{m*}$ sādhyavyatirekābhāvaniścaya<ḥ> sādhyaniścaya ity arthaḥ sādhyābhāvābhāvasya sādhyatvād e below l. 8+6 in l. 6
7. va$_{ṃ}$?vidhe pakṣādilakṣaṇe 'vipakṣatva$_{ṃ}$ hetu$_{m*}$ bruvatā(ṃ) yādṛśam atyantāsambaddham ukta$_{ṃ}$ bhavati tatsopahāsaṃ darśayati | yasmād ida$_{m*}$ vastu sādhyavyatirekalakṣaṇam iha | dharmmiṇi saṃdigdhaṃ tasmād i
8. heda$_{m*}$ nāstīti niścitam iti | īdṛśaṃ bhāsita{tisi}<m a>ti{bho}ˇ<(śo)>bhanam eva bhavādṛśasya yato na kaścid anaikāntikaḥ syāt[0] saṃdigdhavipakṣavyāvṛttikaś ca hetu*ḥ* syāt* | asambaddhābhidhānañ ca below l. 8 below l. 8+8 $_{ṃ}$→$_{ḥ}$

(D132a2; P157a6)

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[98] Unallocated *akṣara* below *asambaddhā*° in line 8: na? +••

121b[99]

1. tasmād anapekṣitā pakṣavyavasthā yābhyāṃ {ā}<tā>dṛśau dharmmāṇāṃ sādhyānāṃ bhāvābhāvāv anyonyaparihāreṇa sthitatvān na tṛtīyaṃ rāśim anityatvāder bhāvābhāvavinimukta$_{m}$ ˇ<vyati>(r)evayataḥ pṛthakkaruta evañ ca — above l. 1, above l. 1
2. sati {na} tayor vṛttivyatirekayor ekasya bhāvasya abhāvasya vā yā nivṛttiḥ saivetarasya pratiyogino bhāvo yatas tasmād anityatvābhāvasya vyatireko 'bhāvo {sya} 'nityatvātmaka eva ka
3. tham anityatayā sādhye dharmmiṇi prakrānte siddho ˇ<hetuḥ> bhavet* | ⊙ yadi pakṣe 'vipakṣatvam {i}asiddhan tata eva tadi<rhi> ji{kṣā}<jñā>{ta}sitaviśeṣatvāt* pakṣo pi vastutaḥ sādhyavika{lya}<la>tvāt ki — below l. 8+3, below l. 8+3, below l. 8+3, below l. 8+3
4. m vipakṣaḥ syāt* | na ˇ<••> pakṣavipakṣayor aikyaṃ yukta$_{m}$ ita¦⊙ra āha | syā{pa}d api pakṣo pi kenacit paryāyeṇa krameṇa vipakṣo {ye}na ca kiñcid aniṣṭa$_{m*}$ śabdasya hi nityatve sā — below l. 8
5. dhye kṛtakatvena pra{ja}<ya>tnānantaryakatvena vā pakṣo {vipa}⊙{kṣo} <pi> vipakṣo bhavati | lakṣaṇasāṃkaryaprasaṅga*s* *t*a(r)hīty āśaṃkyāha | lakṣaṇabheda<(ḥ)> svarūpeṇaiveṣṭo vādinaḥ | pratyakṣādi — below l. 8+5, below l. 8+5, ta→sta in l. 5
6. bhi ca nirākṛta<ḥ> pakṣ{ā}aḥ sādhyābhāvo vipakṣa iti kathi⊙tas tat kutaḥ sāṅkaryaṃ | śaṃkyate pakṣo pi vipakṣaḥ sarvvair yasmāt* vipakṣasaṃkāyām asatyāṃ na hetur ucyate kuta e — in l. 6
7. tat* sādhyābhāvo vipakṣas tadvavyacchedārtha$_{m*}$ yato hetuḥ yujyate tata etat ki$_{m*}$ ca yaḥ sādhyenānviˇ<to> bādhakena pramāṇena dṛṣṭaḥ sa hetu{ḥ}r na ca hetoḥ sambandhasya bādhakena pramāṇ{o}e — below l. 8+7
8. nopadarśanakāle pakṣādīnāṃ vikalpo bhedo sti yataḥ pakṣādivikalpasa$_{m}$bhavād aya$_{m*}$ pakṣasyāpi vipakṣatvadoṣaḥ syāt^{0} kathaṃ pakṣādivikalpyābhāvo yasmāt <••> kevalaḥ pakṣā¦ — below l. 8

(D134b5; P158a3)

[99] Possibly marginalia (3 *akṣara*s?) below *nopada*° in l. 8.

122a[100]

1. dipravibhāgarahitaḥ kṛtakatvādidharmmaḥ kasyacid anityatvādeḥ bhāvābhāvayor vṛ{r}ttivyatirekavān bhāvābhāvavān upadarśitaḥ | anapekṣitapakṣavipakṣavibhāga *e*va hi sā- śra→e
2. dhy{o}ena hetor a nvayo vāstavo yasmāt sarvvapadārthopasaṃhāreṇaivānvayaḥ pramāṇena da_rśayitu$_{ṃ}$ śakya eka{sta}sminn api vastuni vyatirecite saṃśayasyānivṛttir evaṃ kevalo darśitānvayaḥ svayam dharmmi¦
3. ṇi bhavat(s)āmarthyeneti sādhyadharmmam antareṇa tasyānupapa⊙ttyā ta$_{ṃ}$m dharmmiṇaṃ yathābhūte dharmme svaya$_{m*}$ pratibaddhaḥ tathābhūtena dharmmeṇa yukta$_{ṃ}$ pratipādayati yatas tasmāt tasya hetoḥ sā
4. marthyasyānyathānupap{e}atter vviṣayo yaḥ sa pāścātya anva⊙yadarśanottarakālabhāvī tatas t(ā)dṛśasya pakṣasya kuto vipakṣatv{ā}aṃ yena pakṣo pi vipakṣa{ḥ} iti doṣaḥ syād yena cā
5. nvayasya paścādbhāvī pakṣas tena pakṣalakṣaṇadvāreṇāyāto ⊙ 'vipakṣatvarūpo dharmmaḥ pakṣābhāvo hi {(p)i}<(vi)>- below l. 8+5
pakṣo vipakṣābhāv{o}a{pa}ś cāvipakṣatvam atas ta<(t |)>la- below l. 8+5
kṣaṇadvārāyāta$_{ṃ}$ tanniśca
6. ye niścitaṃ *sy*āt^{0} | na {•e} hetupratyāy{ā}anakāle pakṣo ni- myā→syā
⊙ścitaḥ paścāttanatvād ity avipakṣatva$_{ṃ}$ sutarā$_{m*}$ | na pratyāyanakālabhāvi | pratibandhadarśa˘<na••>kālo hetupratyāya- below l. 8
nakā¦
7. lo niścitapratibandhasya hetutvāt tasmād aliṅga$_{m*}$ pūrvva$_{ṃ}$ pratijñāpūrvvaka$_{ṃ}$ prayogam abhyupagamyāvipakṣatva$_{ṃ}$ saṃdigdham ukta$_{ṃ}$ saṃprati pakṣasyāvipakṣatva$_{ṃ}$ niścitam api na liṅgaṃ vyāptikāle ¦
8. pakṣatvavipakṣatvayor abhāvād ity uktam iti bhedo yat tarhīda$_{m*}$ liṅgaṃ sat* pradhānam itaratadviparī(^)<ta>vini- below l. 8+(8)
rmmuktatvād iti ‖ tat katham asiddha$_{ṃ}$ vyāptikālo saṃbhavi vā | pradhānād itarat^{0} tad(v)i

(D135a7; P158b7)

[100] Unallocated *akṣara* below *asiddha$_{ṃ}$* in line 8: •i +7

122b

1. parīta$_{ṃ}$m asat^{0} pradhānaṃ kila parasyeṣṭam asat*ṃ tato yad anyad asat t{o}ena vinirmuktaṃ pradhānaṃ | tasmāt sad abhyupagantavyaṃ ghaṭādivat^{0} pradhānā_(d dh)y asato yo nyo san^{0} ghaṭābhāvo nāma tena vinim(u)k(t)o <gha•o> (v)i — above l. 1
2. dyamāno <(gh)aṭa(ḥ)> yathā tathā pradhānam apīti na tatra liṅge eṣo siddhatvadoṣo sti katham itaragrahaṇāt* | pratijñārthaikadeśatayā hy asiddhatva$_{ṃ}$ na cetareta{ddhi}<••(p)•r(ī)ta••>nirmuktatva$_{ṃ}$ nāma pratijñārtho yasmāt* satve — left margin +(2); above l. 1+(2)
3. sādhye {sa} kevalo viśeṣaṇarahitaḥ sattāviparītena vi⊙rahitaḥ sādhyadharmma syāt* | na tu punaḥ *ku*taścid evāsato vi{hara}<••ha>ḥ śaśaviṣāṇābhāvo hy a{sva}<(śva)>viṣāṇābhāvena vinirmm(u) — ta→ku; below l. 8+••, below l. 8+(3)
4. kto na tāvat{$_{ṃ}$}ā san^{0} tasmād itaragrahaṇena *ku*taści{ta}d asa⊙to vyāvṛttir hetu{sa}r asanmātrān nivṛttiḥ satva$_{ṃ}$ sādhyan tato asti sādhyasādhanayor vviśeṣo trāpi tu pramāṇe yad viśeṣa — ta→ku
5. ṇam itaragra(h)aṇaṃ ˇ<(graha)ṇ•••> tad iṣṭasyaiva satvasya sādhyasya bādhaka$_{m*}$ ⊙ | tat^{0} kathaṃ bādhaka$_{ṃ}$ yasmāt tasya pradhānasyāsatva$_{ṃ}$ <(t)•••>{nā}abhyupagame netaragrahaṇaṃ samartha$_{ṃ}$ saṅgatārtha$_{m*}$ bhavati yathā māṭharasya$_{m*}$ — above l. 1+5; below l. 8
6. brāhmaṇye māṭharād itaro brāhmaṇo bhojanīya itītara⊙grahaṇa$_{m*}$ | anyathā brāhmaṇo ˇ<bhojanīya itīya?>yad vācya$_{m*}$ māṭhareti prasaṃgābhāvāt^{0} | {s}tasmād iṣṭasya satvasya bādhakam itaragrahaṇaṃ sā(ṃ)khya¦ — below l. 8
7. i(ṣ)ṭabādhanaṃ pariharttum āha | parasyeti prativādinaḥ | asat^{0} pradhānam iti abhipreta$_{ṃ}$ tadabhiprāyānurodhād itaratadviparītavinirmmuktatvād ity ukta$_{m*}$ | yena tenāyaṃ hetvartha ita
8. rad yad asat tadviraheṇa tato nyatvena tvayā prativādinopagatatvād iti tad ayam arthaḥ parasya yādṛśam asad iṣṭa$_{ṃ}$ tādṛśād evāsatvāt* pradhānaṃ sat^{0} paraḥ pratipādyate | na tv asmābhi<ḥ> — in l. 8

(D136a2; P159b3)

123a[101]

1. abhiprāya evam ucyate | tatrāpi stasminn api hetvarthe 'satāṃ parasparataḥ pāramārthi{•e}ko vibhāga iṣṭo na saṃbhavaty eva kaścid āha hi bhavān itara{darśi}sato 'sat^{0} pradhānaṃ bhinna$_{m*}$ yato
2. tas tat^{0} sad iti na cāsatā bhedaṃ pāramārthikād eva hi vibhāgāt satva$_{ṃ}$ syāt* | katham avibhāgo yasmād ekasya rūpam ākāraviśeṣamukta$_{ṃ}$ nīlam anyatrākārāntaramuktarūpe pīt(e) nupalabha
3. mānā buddhi | tat (tu) dṛśyamāna$_{m*}$ rūpa$_{ṃ}$ tasmād aparasmād ida⊙m asmāt^{0} pravibhaktam iti pratyeti / tad īdṛśa$_{ṃ}$ vibhakta$_{ṃ}$tvam arūpāṇā$_{m*}$ śaśaviṣāṇādī{(n)ī}nāṃ anākāratvād eva kuta |
4. ākāravato rūpasya bhinnasya bhāvānāṃ santaḥ syus tathā⊙bhūtarūpās tallakṣaṇatvād ity ākāravivekavadrūpalakṣaṇatvāt satvasya {ma}nu cārthakāritva(ṃ) satva$_{ṃ}$ satya$_{m*}$ yeṣān tu jñānā
5. d anyad rūpan te {tva}santatau jñāne {(cc)a} ca kāraṇaṃ bhavanto rtha⊙kāriṇa eva | yadi tarhi nāsatā̲$^{?}$ | paramārthato vibhāgaḥ kathaṃ ghaṭābhāvaḥ śaśaviṣāṇābhāva iti lokavyavahāra
6. ity āha | kevalam iti | vikalpajñānena (˘)<vi(ra)••>tam eṣām i⊙mam asantam apy ātmāna$_{m*}$ vibhāgavantam iva vikalpajñānārūḍham evānyena cā˘<nyena ca> vyapadeśena vaktāro vyavaharanti | na ca — below l. 8 — below l. 8
7. yāvatā kenacit^{0} prakaraṇena vikalpais tadanusāribhiś ca śabdair vvibhāgo 'satāṃ kṛtas tāvatāˆ<va>stuna<(ḥ)> satvasya sa vibhāgaḥ samāśrayo yena itasmād asato vinivṛttitvāt satva$_{ṃ}$ ta — below l. 8, in l. 7
8. sya {ta}syāt* | kuto tiprasaṅgod yena yathā sa$_{ṃ}$_kalpitan tasya tathā saṃpadyetety atiprasaṅgaḥ syād ity ukta$_{ṃ}$ prāk* <|> doṣāntaram api samuccetu{itya}m āha | itarasyetarasmād vibhāga$_{m*}$ vā¦ — below l. 8

(D136b3; P160a7)

[101] One unallocated *akṣara* below °*saṅgod yena* in l. 8: •i

123b

1. staˇ<va>m avāstavam vā sattānuṣaṅgiṇaṃ{ḥ} sattāvyāpta$_{m*}$ | darśayatā 'sattaiva sarvva*tr*otsāditā bhavet^{0} ‖ tathā hi catu- rvvidho abhāva ita*r*etaravibhakta iṣṭaḥ | ghaṭā(bh)āvāda- <ya>ś ca parasparavyāvṛ
above l. 1 to→tro ve→re above l. 1
2. ttā eva vyavahriyante | vibhāgamātranibandhañ ca sattvam iti sarvveṣām asatā$_{m*}$ satva$_{ṃ}$ syā_{nna}nn idam iṣṭam eva | yady apī(ṣ)ṭa{•ta}<n ta>thāpīdam asiddham itaras(m)ād asato virahād iti | yadi kiñcid anyad asad bha
above l. 1
3. vet tato sya syād virahaḥ tena na ca tad astīti asiddho hetur a⊙thāpi saty eva vibhāge kvacit^{0} satva$_{ṃ}$ kvacid asatvam evam a{bhi}<pi> vyabhicāry etal liṅgan tathā hi saty apīta- rasmād asato vi{ha}r{e}a¦
above l. 1+••
4. he kiñcit sad asac cānyat tasmāt* tayor api vibhāgasya darśa⊙nād a{nya}naikāntika{ḥ}tva$_{ṃ}$ satyam eta{tkice}d^{0} ˇ<(k)iñcid asato vyāvṛtta(ṃ s)at^{0} kiñcid a$^{?}$>sat kevala$_{m*}$ yady ekasmāt kutaści{ta}d asataḥ | pradhānaṃ nivṛtta$_{m*}$ gṛ- hyet^{0} ˇ<••>dā syāt^{0}
below l. 8+4 bottom f. +4
5. satvam asya saṃdigdhaṃ tathā hi śaśaviṣāṇābhāvād vyāva- rttate '⊙śvaviṣāṇābhāvo na ca tāvatā bhāvaḥ kin tu tad iti vādino bhimatāt kutaścid iti sarvvābhāvān nānābhāve vyā- vṛttitve
6. sa{tve}ˆ<(ty) e>vaṃbhāva iti satva$_{m*}$ | sarvvābhāvaḥ pra- dhānavyāvṛttyava⊙dhir abhi{ra}pretas tena nāsti vyabhi- cāra ity arthaḥ | yady e{ka}$_{ṃ}$ na tarhi tasmān nānābhāvād itītarasmād asato virahāt* ku
bottom f. +6
7. tas tarhi tasya vādino mater icchāyā{me} ˇ<••>va satva$_{ṃ}$ sarvvo abhāvaḥ pradhānavyāvṛttya{•i(v)i}<(va)dhi>tvena gṛhītas tena {sta}<••>sya na satva$_{ṃ}$ kiñcid vicchāmātrāt^{0} kuta etad ity āha | punar icchāyā viṣayāntarasa
bottom f. +(7) below l. 8+7 bottom f. +(7)
8. mbandhena vyāvṛttau satyām anyatrāpi sarvvābhāvavyā- vṛtte abhāve eva$_{ṃ}$bhāvasya satvasyābhimater abhimatatvāt* aya$_{ṃ}$ hy eva$_{ṃ}$ gamako hetuḥ syāt* | yadi yatra kvacit sa$_{ṃ}$bha- vet^{0} tasyaiva satva$_{ṃ}$ kuryā

(D137a4; P161a1)

124a

1. t* | tathā ca sati yadā<(p)•> va {sa}<śa>śaviṣāṇ{ā}am itarasmāt sarvvābhāvāt* | vyāvṛttatvā(ˇ)<t sa>d iti bruyāt tadā śaśaviṣāṇ{ā}am api sat* pradhānava<t> syāt^{0} | evaṃ ca yadecch{e}ati tadā sarvv{ā}am abhāvaṃ vastu karoti | tena vādīcchāyā evābhā — above l. 1+(1), above l. 1+(1) above l. 1+1; in l. 1
2. v{o}e vadhir nna svataḥ | tato na vibhāgā(t^{0}) satva$_{m}$ kin tu tadicchāyā eva | tat tasmād iha hetau icchāˇ<yā>m eva sādhyasādhanāya sāmarthyam avasthita$_{m*}$ dṛśyate {tu}<(ta)>smād iṣṭasya vastusvabhāvasyānukarṣaṇī gamikā saivecchā proktā s(y)āt^{0} — bottom f. +2; bottom f. +••
3. tataś ca {mi}<•i>m eṣām asatāṃ parasparaviraheṇa hetutvenopanya*s{y}t*e⊙na saivecchā{yā} hetutayā vācyā syāt* astu saiva hetur iti cet tatra cecchāyā$_{m*}$ vastu{ye}<ni> *s*ādhye pratibandho vaktavyaḥ kuto nyatheti pratiba — bottom f. +••; sye→s{y}te; bottom f. +3; nā→sā
4. ndham antareṇa hetutvāsiddheḥ | ta*sm*ā{pi}<d i>ha na kiñcid vastusamaˇ<(rth)aṃ> vi⊙dyate | icchā ca pratibandh{o}ābhāvāt^{0} na gamiketi | īdṛśo hetuḥ sarvau anaikāntika | etenecchāmātratvasya hetor vyabhicāritvaka — syā→smā, bottom f. +4; bottom f. +4
5. thanena mayābhyupaga{ma}<ta>tvāt^{0} | tvayābhyupagatatvād āvābhyām abhyupa⊙gatatvād ityādayaḥ sākṣād icchābhidhāyino vyabhicāriṇa uktāḥ ye pi na ākṣād icchāvācino pi tu puruṣasya ˇ<••(s)•rūpa>vyavasthā k{ā}a — bottom f. +5; bottom f. +5
6. lpanā samāśrayo yeṣāṃ te sarvve hetuv<u>o</u>? vyabhicāriṇo vyā⊙khyātāḥ yathā 'vipakṣatvāt sādhyasamudāyaikadeśatvād ityādayaḥ | tathā hi sādhayitum iṣṭaḥ samud{o}āyaḥ sādhyaḥ tasyai
7. kade(ś)atva$_{m*}$ | pakṣasapakṣānyataratvam avipakṣatvam apīcchayā pakṣīkaraṇād āyā<(ta)>m icchānirmmatam evamādayo pi hetavaḥ puruṣavyavasthāsamāśrayāḥ puruṣecchamātraparamārthā vyabhicāriṇo ¦ — bottom f. +7
8. vyākhyātāḥ iyañ ca dik* pradarśitā anayā sarvveṣv eva prayogeṣu vacanasya parāvṛttir anyathātvan tatkṛto vibhramas tathā hi sat^{0} pradhānaṃ mameṣṭatvād iti nokta$_{m}$ kim tv itaradviparītavinirmuktatvād iti

(D137b6; P161b4)

124b

1. vacanaṃ tato vibhrama | itaradviparītavinirmuktatva$_{m}$ nāma vāstavaṃ liṅgam iti | paramārtha{sta}tas tu mameṣṭatvād ity ayam eva hetvartha ihecchayā vyavasthāpitatvāt^{0} | tasmāc chabdānyatvakṛta$_{m*}$ vibhramam utsṛjyārtha
2. vyavasthāpane nītiḥ paramārthaḥ | kim ihārtha icchayā vyavasthāpita āhosvid vastubalenety aya$_{m*}$ nyāyo nugantavyaḥ ‖ tad evaṃ hetvabhimatānāṃ pratijñārthaikadeśatve darśite samyagghetu$_{m*}$ pratijñārthaika
3. deśaṃ saṃbhāvayann āha | anitya i*tyāi*ˇ<di> sādhyadhammanirdeśaḥ pra⊙yatnāntarīyaka iti dharmmiviśeṣaṇa$_{m*}$ śabda iti dharmmī {tad eva (s)ādhananti•i|} <prayatnāˇ<<na>>ntarī>yakatvād iti hetuḥ | ayan tu kathaṃ na pratijñārthai — ti→tyāi, bottom f. +3; bottom f. +3 above insert.
4. kadeśaḥ pratijñārthaikadeśa{ḥ}tvam asyāpanetukāmaḥ | ta¦⊙d eva tatvato darśayati tasyaiva sādhyasya dharmmiṇo vyavahāropanītasya vikalpa{vya}viṣaˇ<yo> yo vyavahāropanītas tasya sādhanatve ¦ — below l. 8+4
5. pratijñārthaikadeśatva{yu}<m u>kta$_{m}$ sa eva dharmmī tad eva sādhanam iti ⊙ kuto abhinnety {ā}ekākārasya pratyayasya viṣayatvād ekākāratva$_{m}$ kutaḥ | abhinnaikā vyāvyārttiḥ samāśrayo yasya pratyaya¦ — bottom f. +5
6. sya | ekavyāvṛttiniṣṭhatvād ekākāratva$_{m*}$ | yathānityaḥ śabda⊙ḥ śabdatvāˆd viśeṣan tu sādhyadharmmiṇaṃ kṛtvā sāmānya$_{m*}$ hetu$_{m}$ kurvvataḥ sādhyāt^{0} sādhanadharmmasya bhedāt^{0} gamyagamaka*tā*{va} <na> virudhya — bhā→tā, bottom f. +{5}(6)
7. ta iha ca viśeṣo dharmmī sāmānyaṃ hetus tathā hi dharmmiviśeṣaṇam aprayatnānantaryakatvanivṛttir anyā {sa}śabdamātraniṣṭhatvād anyā tu śabdaghaṭādisādhāraṇī hetur ata ekavyāvṛttisamāśraya¦
8. tvābhāvān na pratijñārthaika<tva>m iti gamyagamakabhāvo sty eva | etam evārtha$_{m*}$ ślokena darśayati | bhedasya sāmānyasya vāṅgāṅgitā dharmmayor bhinnatvād (u)dāharaṇam āha | yatheti prayatnasamustha — below l. 8

(D138b1; P162a8)

125a

1. ḥ śabdo anityaḥ prayatnasamutthatvād evety atha vā pakṣasya viśeṣaṇatve py abādha{ka}tvād avi_ruddhadvā{re}ˇ<d above l. 1+1
   dhe>{ṇa}tutvasya hetor (nn)āsiddhir bhinne dharmmiṇi | yasmād bhīnno dharmmī{ṇa} tasmāt^{0} prayatnānantaryakatvaṃ tasya viśe
2. ṣaṇaṃ viśeṣaṇasya ca prasiddhatvāt sādhyadharmmeṇa sa(m)badhyamānatvāc ca hetutvam aviruddham ato yam artha ukto yady api dharmmabhedo na syāt ta$^{?}$thāpi sādhyasya dharmmasya dharmmiṇo vā hetutvavirodho na viśeṣaṇasya prasi
3. tvād iti | nidarśanam āha | yatheti | eṣa piṇḍa iti dharmmī vi⊙ṣāṇavā{mi}<•i>ˇti tadviśeṣaṇa$_{m*}$ ˇ<viṣāṇaṃ> tatas tasya bottom f. +3, bottom f. +3
   viṣāṇitvād iti hetutvam aviruddhan tenaiva hi rūpeṇa piṇḍa$_{m*}$ viśinaṣṭi viṣāṇitva$_{ṃ}$ he
4. tuś ca bhavaty anaśvatve sādhye tadvat* prayatnānantarīyakatva$_{m*}$ | ⊙ siddharūpaṃ sādhyasambandh{o}e yogyaṃ dharmmiṇa$_{ṃ}$ viśinaṣṭi tenaiva ca siddhena rūpeṇa hetutva$_{ṃ}$ pratipadyate atha vā sādhyakāle ayo
5. gavyavacchede pratipādayitu$_{ṃ}$ prakrānte yaḥ sannihitaḥ sa ⊙ eva sādhyadharmmī na ca prayatnāntarīyakatva$_{ṃ}$ nāma sādhyapratipāˇ<••>nakāle ṅga<ṃ>{ḥ} dharmmiṇo viśeṣa- bottom f. +5, above l. 5
   ṇaṃ bhavati | yasmāt ta$_{ṃ}$ dharmmiṇam upa
6. lakṣya nivṛtta$_{ṃ}$ tat^{0} prayatnānantarīyakatva$_{ṃ}$ | tathā hi tasyaiva ⊙ śabdasya svarūpopalakṣaṇārtha$_{m*}$ prayatnā{nta}nantarīyatvam upātta$_{m*}$ yo yaṃ prayatnānantarabhāvī dṛṣṭaḥ śabdaḥ so nitya iti ya
7. c ca viśeṣaṇaṃ kriyā{na}ntaropalakṣaṇe caritārtha$_{ṃ}$ tan nāvaśya$_{m*}$ kriyākālopanipāti | yathā yaḥ śuklavāsā dṛṣṭas tam ānayeti śukle vāsasī nāva{sya}<śya>m ānayanakriyā{yā}- below l. 8+7
   yām antarbhavataḥ |
8. tathā dharmmiviśeṣopalakṣaṇe caˇ<ritārtha$_{ṃ}$> prayatnāna- bottom f. +8
   ntarīyakatva$_{ṃ}$ na pratijñā(rth)asya dharmmadharmmisamudāyasya parigrahakāle ntarbhavati | tata e{va}ˆ<••>pratijñā- bottom f. +8
   rtho viśeṣaḥ śabdākhyād dharmmiṇ{i}as tasya vi

(D139a4; P163a4)

125b

1. śeṣalakṣaṇasya dharmmasya bhedād asati tu bhede na syād e<tad i>ti {yiti} yāvat^{0} | a{na}ntaraślokā{di} <i>ti prāyiko nirdeśaḥ | eṣu hi prathamaḥ saṃgrahaˇ<••>śloka eva | tad evaṃ pakṣadharmmasyāsiddhāv asiddho ¦ — above l. 1+1, above l. 1+1 above l. 1
2. hetvābhāsa iti pradarśya sandehe py asiddha iti darśayitum āha svaya{sa}m ātmanas tasya vā hetor āśra{ma}<ya>sya dharmminaḥ saṃdehe asiddho hetvābhāsaḥ kīdṛśo {sv$^{?}$ā}-<sā>v ity āha | yathā bhūtasaṃghāto — above l. 1+2 bottom f. +2
3. dhūmākhyo bāṣpāditvena saṃdigdhaḥ sann agnisiddhaye prayuktaḥ ⊙ siṃdigdhāsiddhas tathāśra{maśa}<ya>saṃdeˇ<he py asiddho> hetvābhāso yathāsmiṁ nikuñja ˇ<i$^{?}$iti> dharmmī | mayūra iti sādhya$_{m*}$ | kekāyita$_{m*}$ mayūra••vo he — bottom f. +3 bottom f. +3, bottom f. +3
4. tuḥ katham aṃyaṃ saṃdigdhaḥ tasya kekāyitasya āpāta āga⊙mana$_{ṃ}$ tasya deśo vadhibhūtaḥ | tasya vibhrame sati bahuṣu nikuñj{o}eṣu sats(u) kekāyita$_{m*}$ śrutvā yadā viśiṣṭa$_{m*}$ nikuṃjā
5. dhikaraṇaṃ nādhyavasyati viśiṣṭe cādhikaraṇ{aṃ}e mayūraṃ sādha¦⊙yitum icchati | tadāśraye sa$_{ṃ}$dehāt^{0} sa$_{ṃ}$digdho hetvābhāsaḥ svarūpan tu niścitam eva {sta}<ta>thā dharmminaḥ sādhyasyāsiddhau ¦ — bottom f. +5
6. | asiddho hetvābhāsaḥ | udāha{ṇa}raṇam āha | yathā sarvvatra sukhā⊙di$^{?}$sambhavāt^{0} vibhur vyāˇ<py ā>tmeti sarvvaga-{me}<te> ••<ma$^{?}$> hy ātmani sādhye sarvvatra tadguṇānāṃ sukhādīnām upalambho hetur ūpā<(h)i>tas tasya cā ātmī <dharmī> — bottom f. +6 bottom f. +6, in l. 6 bottom f. +6 right margin
7. na siddhaṃ iti so py asiddha evam ity ukta$_{ṃ}$ nigamayati pakṣadharmmasyāsiddhi$_{ṃ}$ sandehe 'siddhasaṃjñako hetvābhāso pratipattihetur asambandhād apratipatter iti | tathāparasyaikasya rūpasya vya
8. tirekasyāsiddhau sandehe vānaikāntika{ḥ}saṃjñakaḥ śaṃśayahetu*s t*atrāsiddhau tāvac caturvvidhaḥ sā••dhā{ha}raṇ{e}a udāharttavyas tathā hi vipakṣe <'>satva$_{ṃ}$ ta{thā}dā <'>siddha$_{ṃ}$ bhavati yadā hetur vvipakṣe ¦ — ta→sta below l. 8, below l. 8

(D139b5; P163b7)

126a

1. varttate caturvidhasya ca sādhāraṇasya ˇ<sa>pakṣavipakṣayor vṛttiḥ sa cāyaṃ pakṣadharmmaprabheda eva nirdṛṣṭaḥ / nityaḥ śabdaḥ prameyatvād iti | prameyatvam ubhayavyāpya / <'>prayatnānantarīyaka<ḥ> śabdo ni — above l. 1+1; below l. 1, above l. 1+1
2. tyatvād iti | anityatva$_{ṃ}$ sapakṣaikadeśavṛtti vipakṣavyāpi <|> prayatnānantaryakaḥ śabdo ˆ<'>nityatvād iti | anityatva$_{ṃ}$ sapakṣavyāpi </> vipakṣaikadeśavṛtti </> nityaḥ śabdo 'mūrttatvād ity ubha — below l. 2; below l. 2; above l. 2, above l. 2
3. yaikadeśavṛtty amūrttatvam eṣa caturvvidhaḥ sādharaṇo vya⊙tirekasyaiva saṃdehe naikāntiko yathā<'>sarvvajña ity asarvvajñatva$_{ṃ}$ sādhyaṃ vivakṣitaḥ puruṣo dharmmī rāgādi×mā — below l. 3
4. n vety aparaḥ sādhyaḥ / vacanāder iti / ubhayasādhyasādhā⊙raṇo hetuḥ | ādigrahaṇād ākuñcanaprasāraṇonmeṣunimeṣādayo gṛhyante / atra hetau vyatire
5. kaˆ<ḥ> sandigdho | nanu ca sarvvajñe vacanaṃ nopala(bdh)am ity anu⊙palambhāt* vyatireka ity āha | sarvv{e}ajño vaktā nopalabhyata ity eva$_{ṃ}$prakāro yo nupalambhaḥ so dṛśyapadā — below l. 8+5
6. rthaviṣayo yady api vacanaṃ dṛśyam adhikaraṇabhūtas tu sarvvajño dṛśyaḥ jñānaviśeṣatvāt sarvvajña{tva}syādṛśyarūpaviṣayatvād ayam anupalambhaḥ sandehe hetur iti | anupalambhaprastāva
7. uktas tena nānupalambhāt sar(vv)ajñe vacanābhāvaniścayaḥ | nāpi vacanaṃ sarvvajñatvena viruddha$_{ṃ}$ yena viruddhopalabdhyā sarvvajñatva$_{ṃ}$ vyāvarttyeta yasmāt ko tra virodha iti syād etat sahāvasthā¦

(D148a7; P164b3)

126b[102]

1. nādarśanād eva virodh{au}o yo yenāviruddhaḥ sa{ha} tena saha dṛśyate ta<d ya>thā ghaṭena {gha}<pa>ṭaḥ / na dṛśyate {ca} sarvvajñe vacanam iti | asti virodha ity āha | atra jagati bhavān* mandabuddhi — above l. 1+1, above l. 1+1
2. r dṛṣṭān apy arthānn akṣaṇikatvādibhir ākārair avasyati vyavasyantīkṣaṇād eva sarvvākārān mahādhiyo nānye mandacakṣuś ca dūrasūkṣmavyavahitān aˇ<rthān*?> na> paśyati | tatra bhavato mandabu — top f. +2
3. ddhicakṣuṣo yady anupalabdhir arthān* dṛṣṭān (d)ānacetanā⊙dīn* sukhahetutvādibhir adṛṣṭān atyantam apakuryād dh{e}atu hato si lokāvagītyā | kutaḥ / pitur yad vyapadeśani
4. bandhanaṃ mātari garbhādhānaṃ | tasyānupalabdhasya vyāvṛtti⊙prasaṅgāt[0] / tato yaḥ piteti pitaraṃ vyapadeṣ(ṭu)ṃ nārhaty ajñā{tya}<ta>janakaḥ sa iti hata t(v)am ato na sahāvasthānādarśa¦ — bottom f. +4
5. namātrāt sahāvasthānanivṛttir yena virodhaḥ syāt[0] ⊙ nāsti ced virodho vacanasarvvajñatvayoḥ / dvividhasyāpi virodhasyābhāvāt* | yaḥ kaścit sarvvajñaḥ sa vaktā na bha
6. vatīti īdṛśo vyatireko na siddhyaty adarśaˇ<(ne)> pi sati ⊙ dar(ś)ane kām{e}aṃ mā bhūt siddhir adarśane {tu} kathaṃ na sidhyatīty āha | sandehāt[0] | adarś{e}aˇ<ne> pi sarvvajñe vaktṛtva$_{ṃ}$ saṃ — bottom f. +6; below l. 8+6
7. dihyate | sandeham eva samarthayitum āha | bādhakasya bhāve hy aparasy(ā)bhāvo niścīyate | yadi vacanasya sarvajña(ṃ){sya} bādhanatva$_{ṃ}$ gamyeta syād vaktari *s*arvvajñatvasya nivṛtti — śa→sa
8. ḥ / vacana$_{ṃ}$ katham abādhaka$_{ṃ}$ yasmād atīndriya$_{ṃ}$ vastu na sujñānabādhaˇ{<na>}<ka>m aśakyajñānabādham ity arthaḥ | nanu cātīndriyasyāpi nityatvasyānityatva$_{ṃ}$ bādhaka$_{ṃ}$ jñānam anyathā śabdasya ni¦ — bottom f. +8, below l. 8

(D141a1; P165a5)

[102] Unallocated *akṣara* at the bottom of the folio below *jñānam anyathā* in l. 8: ya$^{?}$ +6

––– Missing: ff. 127a–156b –––

––– Missing: ff. 127a–156b –––

157a

1. mātraṃ tena na svabhāvāntaraniyamo sti yena svabhāvāntaraniyamenopamānāt kasyacid arthasya siddhiḥ syāt kasmān na sādṛśyāt svabhāvāntaraniyamo <na> yasmād yasya {_} kasyacid a — above l. 1
2. rthasya yena kenacid arthena kathañcid ity antato jñeyatvena na {na} sāmyam api tu sāmyam eva tataḥ sāmyād yena yena samāno rthaḥ / tat tadātmatve rthasya sarvva$_{m*}$ sarvvasvabhāva$_{ṃ}$ syāt^{0} ¦
3. pratyakṣaviruddha$_{ṃ}$ caitad ato na svabhāvāntaraniyamas tasmā⊙t* sādṛśyamātreṇa svabhāvāntarāniyamāt tena sādhyenānitya{ḥ}tvādinā vyāpto yo dharmmaḥ / kṛtakatvādi¦
4. s tadyogād eva śabdādayaḥ sādhyavantaḥ syu nnānyata¦⊙s tasmāt sādhyapratītyaṅgaṃ sādhyābhivyāptir asya hetor dṛṣṭāntena vyāptipramāṇapradarśanāt^{0} khyāpyate | ata
5. eva na sādhyasādhanayogaprasiddhimātreṇa dṛṣṭānto ¦⊙ vyāptipramāṇāviṣayo yathā vaktṛtvāsarvvajñatvayukto pīṣṭaḥ puruṣo na dṛṣṭānto nāpi sādhyāprasiddhyā
6. na dṛṣṭāntaḥ sādhanayukte hi siddhaḥ vyāptisādhanapra¦⊙māṇagocaro yadi bhaved dṛṣṭānto yathā satvakṣaṇik{e}a$^{\vee}$<tva>yoḥ / ghaṭa ity atrārthād ukta$_{ṃ}$ bhavati | yasmāt sādhya — below l. 8+6
7. vyāptadharmmayogāt sādhyasiddhir nopamānāt ta{ta}smād aya$_{ṃ}$ na svatantro na sā{khyā}<kṣā>t sādhyopakārī tasya hetuor asambandhī apārthakaḥ syān mā bhūt sākṣād upakāry asambandhe tu — below l. 8
8. katham apārthakaḥ / tenaiva hetunārthasya sādhyasiddhirūpasya parisamāptatvāt* tasmād dhetvarthānta{ra}rbhūta eva dṛṣṭāntaḥ | hetau sābhāse pratipādite dūṣaṇa$_{m*}$ ^<sa>pratipakṣam avas{e}a — below l. 8+8

(D174b2; P205a7)

157b

1. raprāptaṃ vakt(u)m āha | nyūnādīnām anaikāntikaparyantānāṃ yā uktir ucyate 'nayeti vacanaṃ sā dūṣaṇā | etad eva vivr̥ṇvann āha | ye pūrv(v)am iti | udbhāvyate 'neneti vacana{ṃ}m udbhāva×
2. na$_{ṃ}$ katham punas (t)a$^{\check{}}$<t^{0}> dūṣaṇa$_{m^{*}}$ tena vacanena parasya yā i(ṣṭ)ārthasiddhi{ḥ}s tasyāḥ pratibandhāt* | nanv anudbhāvite pi doṣe hetvarthasyaiva duṣṭatvād asāmarthyāt tato na bhavati parasyeṣṭārtha — above l. 1+2
3. siddhis tat kim ucyate doṣodbhāvana$_{ṃ}$ dūṣaṇam iti | eva⊙m etat^{0} | arthasyaivāsāmarthyād iṣṭāsiddhiḥ kevalaṃ ^<nā•e>na sādhyasya rūpaniṣpattiḥ kriyate $^{\check{}}$<na> dūṣaṇena ni — above l. 1+3 — above l. 1+3
4. ṣpattinivr̥ttiḥ | kutaḥ teṣā$_{ṃ}$ kr̥takatvānityatvādīnā$_{m^{*}}$ ⊙ sarvvadā prāktanyāvasthayā yuktatvāt kin tarhi kriyate sādhanena vādino dūṣaṇena prativādino 'vasthi
5. tavastu pra^<tay(o)• pra)>kāśanaśaktisiddhi<ḥ> kriyat{o}e <|> vādinā hi ¦⊙ kiñcil liṅgaṃ sādhyasiddhau samartha$_{ṃ}$ pratipādanīya$_{ṃ}$ prativādinā tv asamartha$_{ṃ}$ | tac ca sāmarthyam asāmarthyam vā sva¦ — below l. 8+5, in l. 5 — above l. 5
6. to 'vasthita$_{ṃ}$ {sā cāva×sthitu$_{ṃ}$} sā cāvasthitapratipāda⊙naśaktisiddhir na vinā vacana$_{m^{*}}$× yatas tasmāt tathābhūta$_{ṃ}$ liṅgaṃ darśayan vādī tasya sādhyasya karttā sādhaka ucya
7. te | tadvacana$_{ṃ}$ ca sādhanaṃ tathābhūtam eva vā× liṅgam asamartha$_{ṃ}$ khyā$^{\check{}}$<paya>n^{0} prativādī× tasya sādhyāniścayasya karttā dūṣakas tadvacanañ ca dūṣaṇam ucyate | na tv anavasthitasya karaṇāt^{0} yady e — above l. 7 in the string-hole area +7
8. va$_{ṃ}$ {••} yady ud*bhāvite doṣe sa$_{ṃ}${•ū}pūrṇṇavacanena siddhavacanena ca pratisamādadhīta tad vākya$_{m^{*}}$ tadā nāstīṣṭapratibandha iti tat* pūrvvoktam adūṣaṇa$_{ṃ}$ syāt* | etac cāyukta$_{ṃ}$ |× ya

(D175a3; P206a2)

158a

1. smāt* yat saṃpūrṇṇavacanādinā samāhitaṃ tat sādhanāntaram eva pūrvvakan tu sādhanaṃ dūṣitam eva | yady evam aparisamāptavākya eva sādhanavādini dūṣako yat^{0} kiñcid brūyate ta
2. d dūṣaṇaṃ syān naiva$_{ṃ}$ yasmād yadi pūrvvapakṣavādī sākāṁkṣaḥ ˇ<syāt^{0}> |× na dūṣaṇāvasaraḥ kutaḥ sākāṁkṣatva$_{ṃ}$? above l. 1+2
pratipattir ity āha | asamāptavākyatvāt^{0} | kadā tarhi dūṣaṇāvaˇ<sa>ra ity āha | sthi above l. 1+2
3. teti nivṛtta$_{ṃ}$ vacane tasmiṃ ˇ<nī?> doṣa(m) udbhāvaya{ṃ}<n^{0}> dūṣaka eva kṛ⊙te pi punar vādinā samādhānamate dūṣitam eva tat* pūr(vv)a$_{m*}$ sādhana$_{m*}$ sādhanāntaram eva tu paścād ukta$_{ṃ}$× syāt^{0} /× ta above l. 1+3 above l. 3
4. dābhāsā iti dūṣaṇābhāsā dūṣaṇavad ābhāṣanta i⊙ti jāyata iti {yā}<jā>tyuttarāṇi jātiśabdaḥ sādṛśyavacanaḥ | tenottarasadṛśāni ˇ<yāni> vacanāni tāni jā{ya}t{e}a<ya> below l. 8+4 below l. 8+4, right margin
5. ucyante kāḥ punas tā ity āha | mithyottarāṇām āna⊙ntyāt* kāraṇāt tā iha na pratanyante | etad eva {vṛ}vivṛṇoti jātayo pi mithyottarāṇi jātinimittā
6. nāṃ mithyāvikalpānāˇm apratiṣṭhānād aparisamāpter ānantyam eva darśayitu$_{ṃ}$ parikalpitāsu jātiṣ(v) anantarbhūta$_{ṃ}$ mithyottara$_{ṃ}$ darśayati | yathā(ˇ)<ha> naiyāyiko nāsty ātmeti prati below l. 8+(6)
7. jñādoṣaḥ pratijñārthasyaivātra paraspara virodhāt* pratijñāvirodho nāma | tam eva virodha$_{ṃ}$ darśayati / arthasyātmaśabdavācyasya apahnave ātmaśabdasya prayogāsambhavāt(*) ¦
8. ātmaśabda$_{ṃ}$ prayuñjāno vādī tadartham upasthāpayati nāstīti ca punar apahnute | tataś caikasminn eva vākye tasyaivārthasya vidhiḥ pratiṣedhaś ca viruddhas tataḥ pratijñāpadayo¦

158b

1. r dvayor vviruddhat(v)ād ayaṃ pratijñādoṣo yathā cāha paro hetudoṣam aparaṃ | prayatnānantaryakaḥ śabdo anityaḥ prayatnānantaryakatvād iti hetudharmmaṇi viśeṣatvenopādānāt^{0} |
2. pratijñārthaikadeśa iti | evamādayaḥ pratijñādoṣasādhanadoṣā | vāstavā na bhavantīti | jātayo hi nirdiṣṭalakṣaṇāsu ca jātisu nāntabhavanti | syād etad dūṣaṇāny eva tarhy evaṃ
3. bhūtānīty āha | na ca dūṣaṇāni | kathaṃ śabdārthasyāna⊙pahnaveˆ<ne>ti yadi hy ātmaśabdavācyo rthaḥ kathaṃcid apahnuyate tadā syād virodhaḥ śabdārtha$_{ṃ}$ punar anapahnutya tadupā above l. 1+3
4. dānabhūta$_{ṃ}$ svalakṣaṇam evāpahnuyata ity ukta$_{ṃ}$ sadasa⊙t^{0} | pakṣabhedeneti | atrāntare tathā na pratijñārthaikadeśāsiddha ukto hetuḥ kutaḥ sādhyadharmmiṇo bahirbhā
5. vāt* śabdas tatra sādhyadharmmī prayatnānantaryakatva$_{ṃ}$ tūpala⊙kṣaṇaṃ sādhyakāle nopattiṣṭhata ity ukta$_{ṃ}$ syād etad antarbhavanty eva tāni kenacil leśena sādṛśyasya | kuta¦{<ḥ>} right margin
6. ci{t*} sādṛśyād iti yāvat* | āsām api tarhi jātīnā⊙m uktānā$_{ṃ}$ kenacit sādṛśyaleṣ{o}enānyonyam eṣa ity antarbhāvaprasaṃṅgaḥ / tasmāj jātyuttarāṇā$_{ṃ}$ bhedaprakra
7. me ānantya$_{ṃ}$ sādṛśyaleśaprakrame tv aikyaprasaṅga iti kiñcit* sāmānyalakṣaṇaṃ vācya$_{ṃ}$ viśeṣalakṣaṇe kriyamāṇe 'nantabhāvāt kāraṇād ucyatāṃ tarhi sāmānyalakṣaṇam i
8. ty āha | tac coktam eva jāyata iti uttarasadṛśāny asatyadoṣodbhāvanānīti yāvat* | syād etad asati viśeṣalakṣaṇe katha$_{m^{*}}$ jātayo jñātu$_{ṃ}$ śakyanta ity āha | sādhanadūṣa

(D176a3; P207a7)

159a

1. ṇayo lakṣaṇād eva jñātād uttarābhāsatvena sukhaṃ jñāyate jā{yata}<taya>ḥ kathaṃ sādhanadūṣaṇalakṣaṇajñānād uttarābhāsatvagatir aviṣaye triˇ<(rū)>paliṅgākhyāna{ya}<tva>rahite trirūpali — above l. 1+1; above l. 1+1, above l. 1+1
2. ṅgākhyānatvasya sādhanalakṣaṇasyāpravṛtter asādhanam asādhanābhāsāś ca jñātāḥ | dūṣaṇalakṣaṇā viṣayābhūtāḥ satya{ḥ}sādhyapratipatter apratibandhāsāmānye na dūṣaṇa$_{m*}$
3. pratibandhasya yad viśiṣṭaṃ lakṣaṇam ukta$_{ṃ}$ tasyābhāvāc ca vi⊙śeṣeṇādūṣaṇa$_{m*}$ jñātā gatyantarābhāvāt svayam evottarābhāṣatvenotprekṣaṃ jñātu$_{ṃ}$ śakya*nt*e | prabhedo — te→nte
4. viśeṣavibhāgaḥ | punar āsām ayoniśomana×¦⊙skārāṇām anantatayā ananta ānantyāc cāśakyanirdeśaḥ | yathā ca samyagjñāne vyutpādayitavye li
5. ṅgābhidhānam api vyutpādyate tathābhihitaliṅgani¦⊙rākaraṇaṃ nirākaraˇ<ṇa>jātiñ ca vyutpādyate bālo mā bhūt samyagukte pi liṅge pareṇa kathañcid ākṣipta ukte — below l. 8+5
6. samādhānavyāmoho vādino 'samyagukte vādyapra⊙tipatyaṅgatvodbhāvanājñāna$_{ṃ}$ mā bhūt* praˇ<ti>vādinaḥ samyag(jñ)ānā{śo}<ṅgā>bhidhānam apratipakṣa$_{ṃ}$ vādinā anaṅga — bottom f.; below l. 6+6
7. tvābhidhānañ ca sapratipakṣa$_{ṃ}$ prativādinā jñātavyam iti sābhāsaṃ dūṣaṇam uktam atha yadi samuccayo gamayitum iṣṭaḥ sa eva kathaṃ kvacid apāsyate yathāha | etat* punar ni¦
8. yamārtha$_{ṃ}$ bhaviṣyati | asatyi {m eva} <ca> nāstitā nānyatra viruddha iti niyamārthaṃ tṛtīyarūpābhidhānam ukta$_{ṃ}$ tvayā punar anvayavyatirekayoḥ prayogajñānārtham uktam evam anyad api ¦ — below l. 8

(D176b3; P208a2)

159b

1. yojyam ity āha | sūtraṃ ma{pa}yāgamitaṃ na tu vṛttiḥ | vṛttiś caiṣā vṛttau hīśvarasenena taddeśīyaiś ca ci(tt)antanair granthaviparin̲ā•ā{māda}dhire sūtrasya tu vṛttānur̲ˀodhān̲ na̲ˀ (granth)•••
2. thātvaṃ śakyaṅ kartum ataḥ | tad e(v)a gamitaṃ katham ācāryasyāpy asau grantho na syād yasmāt* | amoghā avandhyā yā nīti tar•anyāyas tasmād draṣṭu̲ˀs tat sūtran tasmān na tasya vir•ddhā vṛtti<r vṛ> right margin
3. ttāv apy anāśvāsaś cet⁰ kuta āgamaṃ prāpya vyākhyātaṃ na ⊙ kutaścid āgamam adhyupe(kṣa)vyākhyātṛ̲bhyo̲ˀ rtham āgaˇ<taṃ> tyaktvā vyākhyātaṃ teṣām apy anaˇ<••>yuktatayā bu(ddh)iviplavāt* / na darśa above l. 1+3 above l. 1+3
4. naṃ samyag yady āgamatyaktaḥ kathaṃ gamitam ity āha | yam a¦⊙rtho yukta ity evam āgamo ca va̲ˀ••mā vā bhūd ayam asyārthaḥ pramāṇopapanna iti gamitaṃ tavaiva tarhy ayam abhiprā(y)o
5. nācā(r)yasya vicchi(nna)śiṣyaparamparā{sā}ma<yā a>bhāvāt(*) syā⊙py ācāryasyāyam evābhiprāyaḥ | avadātadhiya iti avadātabuddhitayā (ˇ)<na hy a̲ˀ> vada̲ˀtadhiyām apramāṇakārthe (gataṃ yadi) below l. 8+5 below l. 8+5
6. tasyāpy ayam evābhiprāyaḥ katham iyatāṃ ṭīkāṃ kārā¦⊙ṇāṃ na vidita ity āha | avibhāvitā asphuṭārthā dhīr yasya tena janena vidito 'yam abhiprāyo vibhāvitapra¦
7. jñatayā 'yam eva tv ācāryābhiprāyaḥ sthira iti | iti pravacanodadher vvitatayuktisetur ggalat⁰pradeśapariśaṅkayā calitadṛṣṭipātair ayaṃ gato hi na viniścayas tad ayam adya ja(tn)o
8. māyā svaśaktisadṛśaḥ kṛtaḥ kṛtibhir eva vijñāsyate | <‖> mahadbhir avivecitaṃ kiyad api pramityā mayā vivṛtya sukṛtaṃ kṛtaṃ yad uta̲ˀ muktisampatphalam avāpya padam acyutaṃ sakala below l. 8

(D177a3; P208b4)

160a[103]

1. bodhidharmmottaraṃ tarantu bhavasāgaraṃ sucaritād ato jantavaḥ /<‖> mittraiḥ samākramya viniśca<ya>sya ṭīkām anicchann api kārito haṃ mitraṃ hi saṃśliṣya kareṇa loka$_{ṃ}$ kā^?rye nirudyogam api <prayu(ñj)e> above l. 1, above l. 1' right margin
2. t^{0} | <a$\underline{}$^?•yop$\underline{}$^?ārth$\underline{}$^?aṃ><•ā(ya){••••}><••saṃsta$\underline{}$^?> sumahatī cintāpravāsasthitir vyā{khye}<kṣe>pāyatanāni sūktakaṇikā tasmād iha syād yadi | sā dhammākaradatta ity avihataprakhyā{tā}tayo bhūtale pādā ye śubhagupta ity api laghus te right margin above l. 1+••
3. ṣām prabodhāṅkuraḥ ‖ suśliṣṭapakṣasthitir anyayātā$_{ṃ}$ ⊙ dūra$_{ṃ}$ samutsṛjya bhuva$_{ṃ}$ pravṛttā | teṣā$_{ṃ}$ ˇ<gatā du(rgga)m$\underline{}$^?agamya>{prati}<dve>ṣṭhā(ṃ) prajñā vihaṃgādhipateś ca sāmyaṃ ‖ sūryāgamadyutim uṣātighanena yu above l. 1+3 below l. 3

(D177b4; P209a7)

[103] One unallocated *akṣara* at the top of the folio in the middle: nā$\underline{}$^? or rā$\underline{}$^?
The insertion after *t^{0}* | in l. 2 is written in the margin on two lines (the first aligned with l. 2, the second with l.3; they are separated from these lines by a vertical stroke) and 3 *akṣara*s written vertically one above the other.

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